

SAN JOSE, CALIFORNIA: FRIDAY MORNING, OCTOBER 23, 1914.

## INDIAN SCHOOL IN YOLO COUNTY.

Eunice T. Gray Writes Interestingly of Institution Established by Northern California Indian Association at Guinda.



1. Some of the Guinda girls. 2. Making a sleeping porch, boys' dormitory. 3. Group of Indian children at Guinda.

By EUNICE T. GRAY.

WE VISITED the Indian industrial school on a perfect September day, cloudless, golden and fragrant with the odor of ripening figs and grapes, blooming alfalfa and sunburnt fields. The road from Winters to Guinda is through a level country with wide pastures, fertile fields and green orchards, a rich valley tapped early in the history of California by the Southern Pacific railroad. Senator Stanford had such hopes for this section of the state that he laid out towns and encouraged his employees to invest along its line. A large hotel was built at Esparto, and there was every indication that the road would be the main line from San Francisco to Portland. But traffic turned the other way and it became the Winters branch, terminating at the head of the Capay valley, at Rumsey, a few miles south of Clear Lake.

A year ago the Yolo Water and Power company bought right-of-way along this line, put in a cement ditch, a million-dollar dam, a million-dollar bulkhead in Lakeport, and is bringing from Clear lake water to the thousands

of rich acres south, turning them into green fields which are to feed the stock for the thousands of newcomers even now on their way to California.

## Purchase of School Site.

When the Northern California Indian association decided to establish an industrial school for young Indians, they began looking for a piece of land which would be near the Indian settlements and which would be a comfortable home and a profitable, workable ranch. Through the advice of Mr. C. A. Kelsey the committee visited this valley and decided that the section on the hills above Guinda was just what they wanted and they purchased a tract of 483 acres and proceeded to erect simple buildings suitable for the home and school.

We reached Guinda about noon, a campaign automobile was drawn up in front of the corner grocery. It was significant that among the score of listeners two Indian women, with 'kerchiefs over their heads, stood intently listening to the well-groomed, earnest but perspiring young orator.

We reached the gate of the school about noon and halted in the shade of an oak for our lunch. The sun was intense and we had a fellow sympathy for the figs that lay shriveling in the sun.

A well-made road, built by the Indian boys under their superintendent, Mr. Olson, led us around the hill and out on a level plateau, where the superintendent's house and the school and dormitory stand. A cool breeze swept down the canyon, and there were wide, shady places, the coolest spot we had encountered that day. We were greeted with warm cordiality by Mr. and Mrs. Olsen, who made many protests because we had not come there for lunch, or at least a cup of tea.

Mrs. Olsen has the entire work of the school upon her shoulders for a few days; the teacher was away upon his wedding trip. She seemed equal, however, to being housekeeper, hostess, teacher and adviser. We rested for a time upon the cool porch of the home, looking out over rolling hills and the lovely Capay valley, dotted with almond and fig orchards or gleaming with the stubble fields of barley.

## Mr. Olsen's Plans for School.

Mr. Olsen told us his plans for the school. He and the boys had been planting lemon trees on the south hillside that morning, and he hoped to put in an almond orchard on a protected flat, half way down the east slope, he spoke of the possibilities for raising a living for the school from the land, which would at the same time train the boys in farm methods and the conservation of the land.

It was pleasant to hear these two speak of their work for and with their Indian children; practical, wholesome, ambitious talk, with an undertone of kindness far removed from the sordid talk of gain for gain's sake, and yet free from false sentimentality. Surely, this is the kind of training our boys and girls need, whatever be their race.

The Guinda school provides home life, industrial training and Christian principles. It is the clear, sound note of morality, the gentle spirit of love, which distinguishes it from other schools, and it is this, which the Indian association has felt it was necessary and wise to work and strive for, and it is by this that the school will fail or succeed.

We visited the school, a large, airy building with a schoolroom, a kitchen and a pantry. Mrs. Olsen asked the class to read for us, but the girls were exceedingly shy, and their voices were almost inaudible, but after ten minutes of brisk physical exercises under the leadership of a tall, slim half-breed, the school lost its excessive self-consciousness, and the pupils glanced up

at us shyly, studying our faces with a slow intent expression as if to read there some of the things that seemed so hard to understand.

## Fond of Music.

But the key to their hearts seemed to be music from the time that they sang in soft, mellow voices two hymns with the accompaniment of a cottage organ to the grand finale of the farewell serenade by the boys' band, they seemed to feel that we were friends, a part of the family.

My sister told the story so frequently related by the late Rev. Mr. Wakefield of the missionary influence of a brass band upon the Matlahatla Indians in Alaska, which pleased Mr. Olsen tremendously.

"Ah, yes, music is a great thing. We have had the instruments only a month, yet the boys think the whole day of the practice hour that evening. There is nothing they love so, nothing that brings them all together like that."

We saw the day's baking, rolled in a fresh cloth in the clean kitchen, a spotless pantry and shining pans, the work of the ten Indian girls, all of whom had lived a year ago in the most primitive of Indian camps. We visited their cool, airy sleeping quarters in the upper story of the superintendent's house. We were shown the boys' dormitory, a large one-room building under the oak trees in the rear, and it all seemed the simple, substantial beginnings of an institution which will be a useful factor in the country life of the state, a little oasis of peaceful contented living in the midst of a hurried, troubled social desert.

As we were served with great bunches of delicious Tokay grapes in the cool dining-room, we were told a few stories of the life of this little family, full of both humor and pathos.

## Girl Sold for \$40.

That morning the mother and uncle of one of the girls had come to take her home. Mrs. Olsen knew the girl was happy and progressing with them, and she was loath to let her go. She questioned the mother closely. It was just as she had thought. The mother had come for Anna to pay off a debt incurred some years ago by her grandmother. She was to be married to a good-for-nothing Indian boy in the camp whose father had paid \$40 for her. In this way, one of the greatest problems of the school had presented itself that morning. Mrs. Olsen questioned Anna as to her wishes. She hung her head and murmured, "I stay here."

"Do you want to go home with your mother today?"

"No, no, I not want to marry. He bad boy. I stay here."

So the mother and uncle had driven home, and Mr. and Mrs. Olsen were in hopes that they could keep Anna long enough to train her and find a proper husband for her.

During our visit we were attracted by a lonely little Indian girl, who seemed to be having unusual freedom and privileges. She had come a few days ago with her father, and two brothers from the Mendocino county government reservation. The children had been pupils in the government school, whose \$40,000 school building had been burned to the ground by some dissatisfied boys.

"Gee, ain't this a lot better'n our school," one of the boys had remarked to his father after band practice. "I used to get a lickin' every day, and sometin' es two."

Far be it from the Olsens to decide whether the likings were deserved or not. The boys had been put immediately in training with the others, but little Marguerite, an unusually quick child, was basking in the sunshine of

Mrs. Olsen's affection and a new hair ribbon.

## Farewell by the Band.

We were given a spirited farewell by the band. School hours over the boys stationed themselves on Mr. Olsen's steps and, under his leadership, ran scales, time exercises and variations on march themes till they finally rose to the grand climax of a waltz in which the two stout boys' cheeks were veritable balloons. The "bad" boy from Mendocino ting-a-ling-tanged the triangle without missing a count, and the drummer was absolutely militant. Mr. Olsen's two young sons came home from school in time to assist with the waltz, but even with their help we knew that the Guinda Indian school band was a fore-ordained success. How many San Jose schoolboys could play a waltz from a musicbook with a three-weeks' acquaintance with notes and instruments?

Our last view of the school was of the score of girls and boys under the big oak tree in front of the schoolroom, waving their hands to us as if we were all old friends, of the Collie yapping a joyous farewell and of "Mary's" fat, contented lamb who had, true to the

good old story, been sleeping on the doorstep of the school the entire afternoon.

Two notes dominate the harmony of the Guinda school—patience and peace. Patience with the dormant, slow-growing minds and souls in its care, and the peace which comes with love and faith.



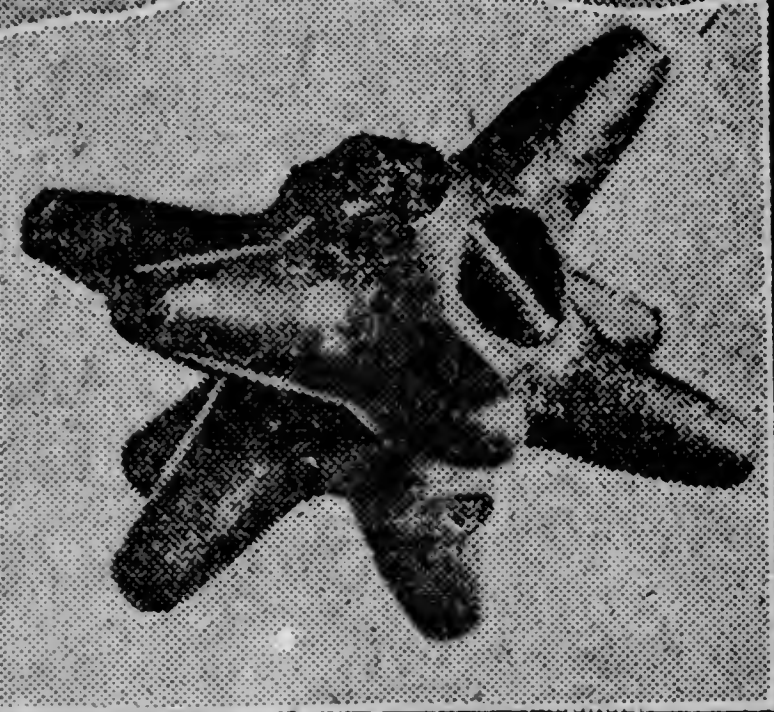
# How the Peruvians Mend Their Broken Heads

S.F. Chronicle, Oct. 19, 1924

## Remarkable Methods of Skull Surgery Followed Since Prehistoric Days and Rivaling All the Best Skill of Modern Science



Peruvian skull hundreds of years old, skillfully trephined for an injury quite possibly inflicted by a murderous spiked slungshot like that shown below. These slungshots of fire-hardened copper and clubs with spiked copper heads were the Peruvians' favorite weapons for close fighting, and so it's no wonder there were many cracked skulls.



Skull still wrapped in the rope bandage put on by some prehistoric surgeon to prevent bleeding during a trephining operation.

**T**O CUT a piece out of the skull of a living person is a difficult and dangerous feat of surgery.

That major operations of this kind were commonly performed by the Peruvians in prehistoric times has long been known, but not until recently was it ascertained that they—that is to say, their present-day descendants—are still doing it.

Furthermore, this discovery has thrown sudden light upon what has hitherto been a mystery—namely, the method and "technique" employed by the prehistoric surgeon.

It has done more than that. It has revealed the amazing fact that the ancient Peruvians were acquainted with the use of anesthetics.

Inasmuch as their surgical knives (many of which have been dug up) were of no better material than flint or fire-hardened copper, the operation of trephining must have been a very long and slow affair. How could anybody endure the agony of it? Think of the strain upon the nerves of the operator!

It would have been wellnigh impossible. But observations made by recent explorers in Peru make it clear that a powerful anesthetic was used. It is still in use by native medicine men in the wilds of that country, who occasionally perform the operation.

The anesthetic in question was cocaine, our own acquaintance with which, as a valuable medicinal drug, is very recent. In prehistoric Peru it was administered in the form of what would nowadays be called an aqueous solution, obtained by soaking leaves of the coca plant in water.

This was supplemented by dosing the patient with an alcoholic drink called "chicha," in quantity sufficient to reduce him to a stupor of intoxication.

It appears, then, that the use of anesthetics in surgery was familiar to the native people of Peru at least several centuries before chloroform or nitrous oxide (laughing gas) became known to the world. In that respect their medical practitioners were pioneers.

Incidentally in recent explorations in that country many ancient burying grounds have been dug up, and in some of them 5 to 6 per cent of the skulls were found to show unmistakable signs of trephining.

That certainly seems most remarkable. But the matter is susceptible of explanation, especially when the fact is taken into consideration that nearly all of the trephined skulls are those of men—the male human cranium being distinguishable from the female by its more substantial structure.

These were war cemeteries, devoted at least mainly to the burial of fighting men. The trephined skulls represent soldiers who were operated on for cranial fractures. Many of the operations were successful, as proved by growth of new bone about the surgical opening; others were presumably failures, followed by death.

Why so many head wounds? Because

the favorite weapons of the ancient Peruvians, for fighting at close quarters, were clubs with spiked copper heads and copper slungshots, likewise spiked. The slungshot was a heavy chunk of fire-hardened copper, formed with spikes projecting in all directions, which was swung from the end of a leather thong.

Thus it came about that most of the serious wounds received in battle were fractures or penetrations of the skull. Hence, doubtless, the development of the trephining operation, in which most often has lain the only hope of saving life. In many cases, however, it was performed for the removal of brain tumors or even for the cure of insanity.

At best, even with the help of anesthetics, it was a terrific operation—what in these days we would call heroic. Dr. Leonard Freeman, describing it in a forthcoming number of "Art and Archaeology," says that the patient's head was held tightly between the surgeon's knees—the former reclining, the latter sitting. A crisscross incision was made through the scalp, and the operator then set about the business of removing from the skull a piece of bone, usually square.

The instrument used was a sharp flint or a knife of hardened copper with a rough edge, set in a wooden handle. It was applied by bracing the handle against the operator's chest and rubbing the edge of the tool back and forth over the bone. Thus the process was one of scraping. Four grooves were cut in this way, crossing each other at right angles. When they were sufficiently deep the resulting "button" was pried out.

Sometimes the hole was covered by simply laying over it the severed lips of the scalp. In other cases it was closed with a little plate made from a sea shell. One trephined Peruvian skull was found with a perfectly fitting disk of lead inserted in the surgical opening. How modern that idea seems!

Most interesting of all the trephined skulls is one, recently found, which still wears the original surgical bandages evidently used to check bleeding of the scalp while the operation was in progress. The patient died under the knife, and it was not thought worth while to remove the bandage before burial.

The bandage consists of a long cord wound several times around the base of the skull, just above the ears, and also across the top of the head from one ear to the other. It is so arranged that by pulling on a loop the whole affair can



Artistic water jug which was found in the grave of an ancient Peruvian surgeon and may have been used to quench the thirst of patients whose broken heads he patched up.



Below, a descendant of the Incas and a carving of an Aymara god which they overthrew.

be cinched up to any desired tightness. The strands of cord passing over the top of the skull are inclosed in a roll of cotton covered with gauze, which represents a surgical dressing.

This dressing (discolored with what looks like old blood) is of materials such as are used in modern hospitals. The cotton is soft and fine, in no way different from the absorbent cotton employed by surgeons to-day, and the gauze is exactly like our surgical gauze, though finer. It is surely remarkable that those materials deemed so indispensable in our hospitals should have been utilized for equivalent purposes by medical practitioners in prehistoric Peru.

Another skull, small, thin and delicate of structure, is evidently that of a

Another fine example of the high development attained by the potter's art in old Peru.

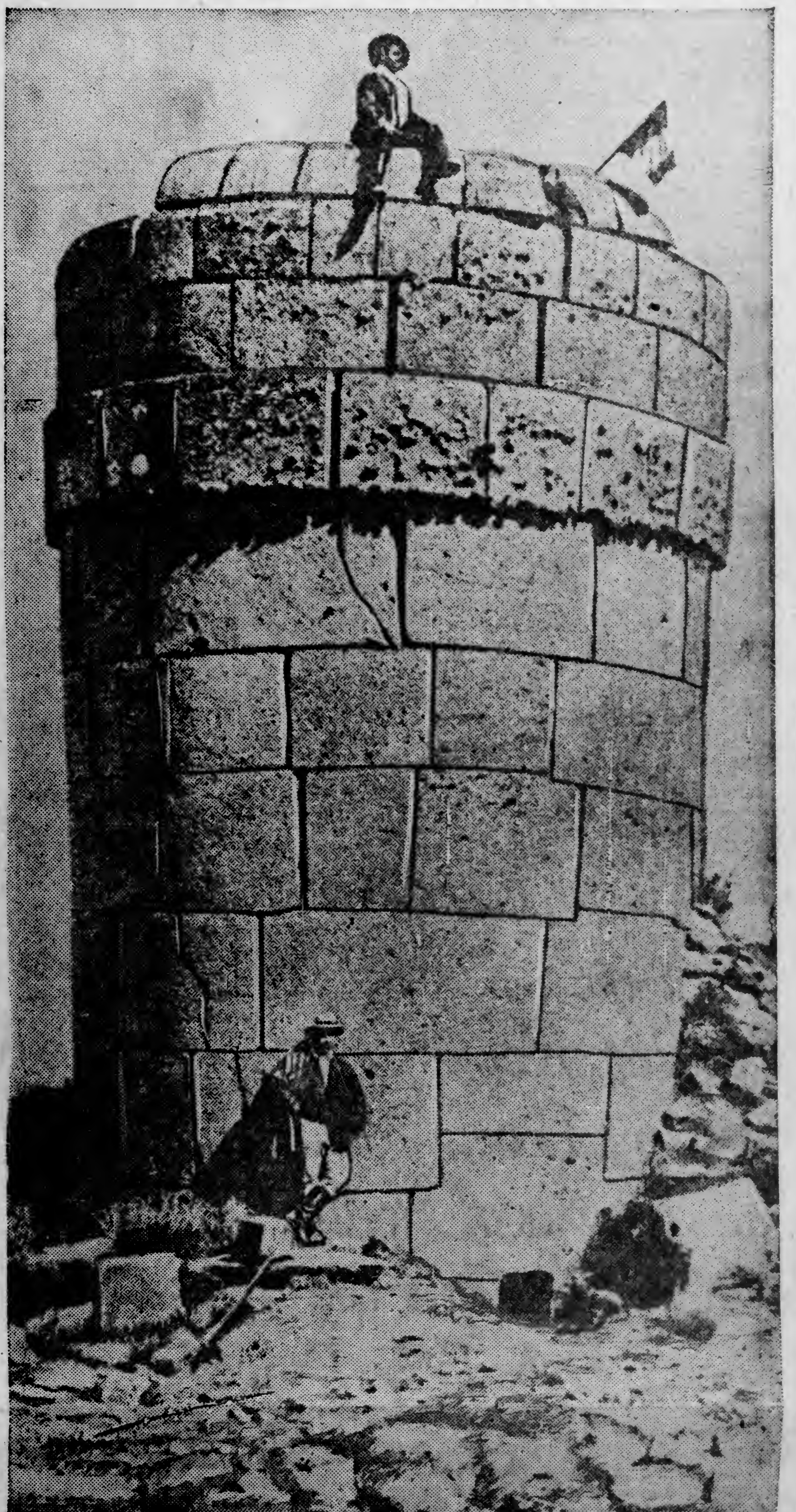
woman. On the right side is a hole four inches long and over an inch wide, covered with a silver plate, which was held close to the bone by a replaced flap of the scalp. She was doubtless a person of wealth, and probably a princess. Considering that there is nothing but the skull to offer testimony, it is surprising how much can be told about her.

When a very young girl she suffered a slight fracture of the skull on the left side. The injury seemed trifling and did not excite much attention. But after a while it brought on an inflammation of the brain which induced paralysis of the facial muscles. The doctors—this may have been 500 years or more ago, mind you—knew nothing of the fracture and operated on the wrong side of the head. No benefit resulting, they operated again and again, enlarging the aperture. Their efforts were unavailing, and, after many years of distressing illness, the sufferer died.

At the time of her death she was about thirty years of age, but disease so retarded the development of her teeth that they were like those of a twelve-year-old child. The first molars are seen to-day in the jaw, just in the act of erupting through the vanished gums, while the "wisdom teeth" are still buried an inch deep in the sockets.

All these facts are told as if in plain English by the skull. The sex is obvious. The silver plate (the only one of that metal ever found, by the way) indicates that she was a woman of means and rank. The original fracture on the left side, though small, is conspicuous in the bared cranium. A distortion of the bones of the face proves the resulting paralysis.

The bodies from which the skulls were



One of the strange Houses of the Dead in which the Incas of ancient Peru interred the remains of members of their families. They refused to be parted from those who had died, and so they put their bodies in the upper part of one of these windowless towers while they lived in the gloom of a lower chamber.

obtained were buried in caves or in dry sand, most of them in sitting posture, with knees drawn up beneath the chin. In that rainless region they did not decay, but became desiccated—mummified by nature. Some of the mummies dug out of the ancient cemeteries have false heads, with long tresses of human hair or vegetable fiber. Why, nobody knows; it is a mystery.

In the eye sockets of many skulls are set the vitreous lenses of cuttlefish eyes. Undoubtedly a great majority of the crania antedate the arrival of Pizarro in Peru, 400 years ago. Most of them are presumably much older than that.

The trephining operation must have been a tedious ordeal, requiring at least an hour's time. Lacking the help of an anesthetic, the average patient would have died of sheer pain. One can endure just so much. Many scratches on the adjacent bone of trephined Peruvian crania, produced by slipping of the surgical instrument, suggest nervousness on the part of the doctor.

Unfortunately, the ancient Peruvians knew nothing of antiseptic methods, and infections must have been frequent. Sometimes, too, it happened (as shown by a study of some of the skulls) that the cutting tool was forced through the bone, penetrating the enveloping membrane, or even the tissue of the brain. No wonder, then, that more than half of those who submitted to the operation died of it.

One skull has three holes in it, representing as many operations performed at different times. From two of them the patient recovered, but he succumbed to the third. From observation of the crania, it is possible in nearly every case to judge with reasonable certainty whether the sufferer survived or not, and, if he survived, for how long. Survival is indicated by a reparatory growth of new bone around the orifice.

In another skull, taken from a mummified body, the scalp, some of the hair and much of the flesh of the face are preserved. On the left side of the forehead is a three-cornered hole—possibly made by a spike on the end of a club. The injury caused paralysis of the face, so that the nose and mouth are twisted to one side. An operation, evidently tried for the purpose of relieving the brain

of pressure by bone splinters, was unsuccessful, the patient dying under it.

There is no telling how much of superstition may have been concerned in the practice of the prehistoric surgeons of Peru. Very likely, where the case was one of mental disorder, they believed that the removal of a button of bone permitted the escape of an evil spirit. Not so very long ago in civilized countries insanity was attributed to "possession" by devils. Likewise epilepsy.

The ancient Peruvians deformed the skulls of their babies to a remarkable extent by tight bandaging, thereby rendering them very elongate. When Pizarro and his followers first reached that country he must have been astonished by the shape of the natives' heads.

It has been suggested that this practice may in some instances have given rise to brain troubles for which a cure was sought by trephining, but most authorities pooh-pooh the idea. No amount of deformation seems to impair the efficiency of the human brain, so long as there is no interference with its development in respect to volume.

It may be taken for granted that the prehistoric Peruvian members of the American medical profession were men of tribal importance, combining the functions of doctor and priest, and quite possibly rulership.

The mummy of one of them, recognizable by the technical equipment buried with him, really looks like a doctor—his head large, his forehead high and benevolent, his hair and mustache iron gray. Though many centuries have passed since he died, he still wears a pleasant and encouraging smile.

That the ancient Peruvians lived in a very high state of civilization is being evidenced more and more every day by the remarkable relics which are being unearthed by archaeologists.

Not only has science discovered actual proof of the extraordinary surgical skill of these ancient Incas and the fact that they were familiar with the use of chloroform and cocaine as anesthetics but they have also discovered that these ancient Peruvians were fully as artistic as the ancient Egyptians in sculpture and that they had also developed the potter's art to a high degree.



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Sunday Magazine

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Some of the men whom Wovoka started on the march. Officers of the First United States Infantry—"the First California Foot"—at Pine Ridge Agency, South Dakota, Jan. 19, 1891. In the front row, left to right, Capt. (later Brigadier-General) John J. O'Connell, Capt. Callahan, Capt. Franklin E. Pierce, Maj. Gardner, Col. (later Major-General) William R. Shafter, Lieut.-Col. Casey, Capt. Dougherty, Capt. Armstrong. Rear row, left to right, Lieut. Kirkman, Lieut. (later Major-General) F. L. Winn, Lieut. Mason, Lieut. (later Major-General) Thomas H. Barry, Lieut. (later Colonel) S. A. Cloman, Lieut. (later General) M. P. Maus, Lieut. Starr, Lieut. Tripp, Lieut. Carrington, Lieut. Brant, a doctor, Lieut. Ferris.

# W O V O K A

## The Last Indian War Prophet

By The Captain

THIRTY-FIVE years ago the war-bugles were blowing over the poppy-flowering sea hills of California. Fifteen hundred miles toward the east the dark storm clouds of the last Indian War were fast gathering, and the blood of the California garrisons of the Regular Army was deeply stirring.

In the distant Dakotas, the great and warlike Sioux Indian nation, still able to put seven thousand warriors into the field, was muttering in wrath and making secret war medicine in their far-flung teepees. Racially restless, that proud and powerful nation of grim warriors were, during the year 1890, deeply stirred by the strange prophecies of Wovoka, the Indian Messiah dwelling in Western Nevada near the California State Line; and the Ghost Dancers, celebrating the prophesied destruction of the White Man and the new future recrudescence of the Red Race, had wrought the wildest emotions of the Sioux fighters up to a dangerous pitch.

The Ogallala Sioux of the Pine Ridge Agency in South Dakota, enraged by the broken treaty promises of Washington, and rendered desperate also by hunger arising from the late loss of their crops and the cutting down of their government rations, were aroused to a point of frenzy by these factors and by the Ghost Dances, and soon broke completely away from the control of their Indian Agent. This individual had so loudly called for troops that Washington at last harkened to his wails, whilst the war news swept our country.

Hence, swiftly came to us here in California, that November, marching orders dispatching us, the First United States Infantry, to the war front. Californians knew the regiment well; it was a proud old regiment, with many a gallant tradition of war service, first organized after the Revolutionary War from old Continentals; and it had been out here so long in sunny California, stationed from San Diego to Fort Gaston in Trinity county, that our California friends smilingly called us "The First California Foot." At this time, nearly the whole regiment was stationed in garrisons around San Francisco Harbor; and the bugle echoes of "Officers' Call" summoning us to get our marching orders, had hardly died away before we were hastily packing tents and war gear, and were under way with that celerity that foreign officers had always so admired in the regulars of our Old Army.

Loaded on a special train at the Oakland Mole, we were soon speeding eastward over the S. P. and U. P. railroads, the War Department granting our telegraphed request that our regiment be sent to the front, to join the gathering forces of the Regular Army that were already converging to the scene of conflict from all over the United States. We were a gay and joyous lot, in the First Foot; we were quite young—the rank and file averaged only twenty-three years of age—and so we sang and rejoiced exceedingly, as only young soldiers weary of garrison routine can, as we waved farewell to the green hills and smiling valleys

of California, and tossed kisses to the pretty girls in the cheering California crowds that bade us Godspeed. Our old captains and war dogs chuckled deep in their chests, and even our gruff, bluff old Colonel, W. R. Shafter, popularly known in Texas and the West as "Pecos Bill," later the famous Commanding General of the Army of Santiago de Cuba that broke the power of Spain in America, relaxed into a grim grin of complacency at the gambols of his war cubs.

We began to shiver in the snow belt and landed, a few days later, at Fort Niobrara in northern Nebraska, just south of the Rosebud Indian Agency of the ever-fretful Brule Sioux. Swift orders arrived at last, and we entrained on the Elkhorn railway, and sped northward toward Deadwood, South Dakota, detaining finally at Hermosa, a terror-stricken frontier hamlet where the few citizens who had not fled had barricaded themselves in their houses or weird hastily devised "bomb-proofs."

Restless, wrathful, and excited by wild rumors, the whole vast mass of the Sioux had bolted northward from Pine Ridge Agency, and now lay in a great sullen half-hostile encampment in that savage, almost unknown wilderness near the White River called The Bad Lands; whilst General Nelson A. Miles, now commanding the large part of the whole Regular Army here assembled, hastily threw a cordon of troops about the lowering red men.

At daybreak, the First Foot swung out of Hermosa to the southwest toward the Bad Lands, marching all day through "a desolate land and lone," and finally starting to make camp at sunset, only to be startled by the thunder of hoofs as Barry of ours—later a major-general in our army—galloped up with pews of the Battle of Wounded Knee the day before, and new orders for the regiment to immediately march back to Hermosa. So, all that long night we tramped thither, a weary way in truth, and that bete noire of the soldier, a night march. Did you, as soldier or civilian, ever march continuously all day long and all that same night, at a fast marching regiment's gait? Some going! The First was famous for its pace, too. Marching out to California to our summer manoeuvre camps (Santa Barbara, '86; Monterey, '90 and '95; and Santa Cruz, '92 and '96) we often hiked at a four mile an hour gait. Load yourself down with a rifle and ammunition and an infantry kit, some day, and—"Try to do it!" Well, we did it, that night; and back into Hermosa we wobbled, in the grey morn's snowy light, to find General Miles waiting for us with a special train that hurried the regiment toward Pine Ridge, nineteen miles from the battlefield of Mounded Knee, where a heavy engagement had taken place with the Sioux led by Chief Big Foot.

This big Indian band of malcontent Sioux, many of them outlaws through blood-feuds in their own clans and generally all around bad hombres, had broken away from the Cheyenne River agency, evaded the troops and local agent there, and had just avoided the Sixth Cavalry, but were, eventually rounded up on Wounded Knee Creek by the Seventh Cavalry, whose terrible defeat by the Sioux tribes—known as the Custer Massacre—in the year 1876, is part of our nation's history, and a scarlet wound in the crimson annals of the regular army that has guarded our far frontiers for over a hundred years. Big Foot's sullen band of renegades were in a most dangerous mood, and next morning when the Seventh started to disarm them, Yellow Bird, the Indian medicine man, who had been chanting war songs, suddenly stooped down—seized a pinch of dust—threw it into the air—and the Indians dropped their robe blankets, drew guns, and immediately opened fire on our troops. The soldiers promptly replied, in like kind, and a short but terrific engagement took place, as a result of which the entire band of redskins was annihilated; the Indians losing 220 killed and fifty wounded, whilst the troops had thirty-one killed and thirty-five wounded in the affray.

It was a terrible and sanguine revenge that the Seventh Horse had taken on the warlike Sioux for that red nation's fearful slaughter of the Seventh twenty-four years before. News of it was instantly dispatched to General Miles, Lieutenant Guy Preston making a notable ride of the nineteen miles into Pine Ridge Agency in only one hour, his horse dropping dead under him at the agency's portals.

The huge mass of the Sioux, alarmed at the cordon of troops being drawn around them, had meanwhile left their grisly lairs in the Bad Lands, and now lay encamped south of the White River, whence some of their young braves now dashed out against the Seventh Horse, but were beaten off for the time. They continued their forays, however, raiding isolated ranches and attacking our army wagon-trains that were bringing up military supplies and rations to the troops on our widely extended cordons of troops now encircling the hostiles in a double line. But the Battle of Wounded Knee had once and forever demolished the superstitious belief of the dusky fanatics amongst the Sioux Indians that the famous fringed Ghost Shirts—made mostly of white cotton, blessed by their raving medicine men, and painted with mystic symbols—were truly proof against the bullets of the white man, although the medicine men had assured their devotees that the balls would bounce back off said shirts and kill the hated white brother who had fired them.

The prophecies of Wovoka, the western Nevada Messiah, had become inextricably involved in and was emotionally expressed by the weird and to the Indian most awesome Ghost Dances, in which the Indian medicine men, exerting their often uncanny powers of real hypnotism over the Ghost Dancers, had thrown the wildly excited red men and women into hypnotic trances, during which these staring victims fell to the ground and lay there as if dead, sometimes for hours; only to finally start up in hysterical convulsions, with loud cries that they had actually seen and spoken to their dead friends and relatives, who all had solemnly assured them that the Great Spirit would soon cause the ground to open up in great fissures that would swallow up the white man, whilst from other crevices would spring up again on earth in living form the dead or slain red warriors, together with the vast herds of buffalo that the Sioux had once hunted over all these western plains for hundreds of glorious years of red domination.

Thus, in truth, had Wovoka, the last great Indian prophet, lately spoken to the Sioux chiefs who, hearing of his sybilline utterances, had visited him in his native habitat near the California Line: this was the beginning of the vicious and tragic circle that here at Wounded Knee had borne such bloody fruit born of the mad ravings of that strange character, and fostered by the pathetic hopes, the smouldering wrath and deadly despair of a great Indian nation that saw itself passing silently away, in grief and hunger, before the irresistible encroachments upon them by the hordes of the white man. We of the army knew how the Indian felt; we felt the pathos of his sad lot; and thus there ever was between us and him, who often were forced by kismet to fight together—there has always existed—a strange but strong bond of deep sympathy. For—the real Indian was a real man; some of them like the Sioux and northern Cheyennes were, man for man, the finest physical specimens of manhood and as good fighting men as mother earth ever nourished on her broad bosom. They fought to the last man, to the last gasp of that last man, at Wounded Knee; and though I have been in four wars, I for one would never willingly look again over that same appalling battlefield—for there were some terrible features about it concerning which an American military annalist will ever keep silent.

Meanwhile, the First Foot went on to Pine Ridge with General Miles, two companies being dropped off at Oelrich—including the one in which I was then a lieutenant—to guard that Acting Base of Supplies for the troops on the White River line, and to also plug a gap in the second and outer cordon encircling the Sioux tribes. Here I took charge of an armed six mule wagon-train, and set off eastward, supplying the Leavenworth Cavalry Squadron (with whom was Lieutenant Casey with his troop of Cheyenne Scouts;) also, further on, a second camp fortified by the Seventeenth Foot,

(Continued on Page Eighteen)



BY GLADYS CATTELMAN

and P— and a small detachment of my regulars. The Indians here were very friendly and we were very well received. The Indians here were very friendly and we were very well received. The Indians here were very friendly and we were very well received.

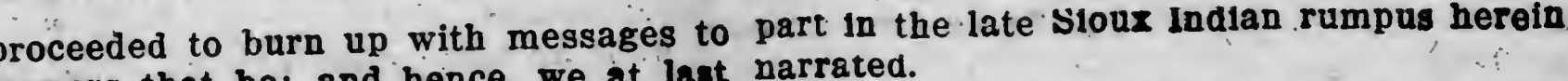
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So peace came once more to our country; Congress hastened to redeem our broken treaties and promises; and the regular regiments were ordered back to their former stations all over the United States, leaving the Seventh Horse and our own First Foot behind as Agency guard for a while. Shortly afterward, there came to us of the First, dire rumors that we would never see sunny California again, but were instead now to be stationed at some God-forsaken western frontier post. Wow! Did the "First California Foot" go straight up in the air? We did—to a man. I'll tell the extremely plebeian knuckle-headed world we did—and we lit astraddle of the telegraphic wires, which

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One day shortly after our return to California I was intercepted at the old Bohemian Club, then at Post and Grant Avenue, by the aide-de-camp of the general commanding the Department of California, and summoned before that high personage in his office in the old Phelan building. Asked if I would like to go up to Fort Bidwell, California, to there enlist an Indian company for my regiment, as was now being done in each regular regiment as a matter of Indian policy, I hesitated—and was lost. Soon I was speeding by rail to Reno, Nevada; thence over a freak narrow gauge to Amedee on Honey Lake, California; and from there 140 miles in an old-fashioned Wild West stage to Fort Bidwell, California, which was then on the verge of be-

Few can realize what excitement was caused out West by that Sioux War of '90-'91, with its great headlines in the newspapers, red extras hourly, and the native frontier correspondents proving that the famous Shanghai liar was only a modest whisper in the dark of the moon, when it came down to inventing Indian uprisings.

On my return to the Supply Base, I just missed meeting Lieutenant Casey, with whom I had an engagement that same day to ride with him and his Cheyennes (the headwaters of the Sioux) to get a view from the hills of the big hostile camp; but I was delayed by my escort, which probably thus incidentally saved my life—Casey was that day fired on and killed by some young Sioux braves.

Back again at Oelrich, I found our two companies had gone on to Pine Ridge, where I and my detachment proceeded to join the regiment there, finding that Agency could as yet guess which way the war was going to jump. Our First Foot, the Seventh and eighth, whilst the war rages nightly and nights, under arms for some wild days on guard at the Agency, and we all stood on horse and a battery of light artillery were littered on the rocky hills around the big hostile encampment still thronged with thousands of Sioux warriors in their war-armor. The First Foot was here and now

Out here in California, we had no such wild "alarums and excursions," although the Ghost Dance doctrine had quickly spread to our California Washoe Indians around Lake Tahoe; a small tribe quite different from the Piutes, an ethnological islet amidst the Sierra Indians. It also infected the Indians living near Bridgeport and Lake Mono in California and spread clear out to the red men dwelling on the western slopes of the Sierras, most of whom belong to the same large Shoshonean stock as the Piutes. This same Indian craze also swept through the Indians of Southern and Southwestern California to the Pacific Ocean. Amongst our own Mission Indians, their medicine men prophesied the coming destruction of the white race, and the restoration of the red man to his former dominion over our country; and they commenced Ghost-Dancing at the Potrero, amidst the greatest excitement.

All over Southern California, the Indians were greatly wrought up; and when, in the summer of 1891, the Colorado River broke loose and the Salton Sea burst into being, the Indians near by fled precipitately to the mountains, frightened at this speedy and startling fulfillment of the first part of Wovoka's prophecies. They were not quite fully convinced, yet they preferred to take no chances; so they perched hopefully on the adjacent mountain peaks for three or four days, until the pangs of hunger forced them to descend again to the lowlands, embittered by the despair of another lost hope.

West of Fort Bidwell, California, where I was then stationed, the Pitt River Indians of northeastern California (another distinctive Indian group, differing from both Putes and all other tribes) still dwelt in Modoc county. The northern bands had once suffered in the past by slave raids from the Modocs, while their own southern groups later had terrorized northern California during the sixties. All these began to Ghost-Dance in '90, also did the Mohave Indians and the Walapai and Chemehuevi of Northwestern Arizona. In fact, the immense area swept by this strange Indian doctrine embraced nearly the whole vast territory lying between the Missouri River and the Pacific Ocean or The Cascades, with their many different tribes of red men.

I had heard, from my Sioux Scouts in Dakota, such weird things about the Indian messiah, Wovoka, that now that I was close to his native haunts near the California line, I was anxious to both investigate and later meet him—if I could. No newspaper correspondent had ever seen a Ghost Dance, nor glimpsed this aboriginal prophet.

Originating here in his native habitat, the Ghost Dance craze had soon spread from the Piutes (to which Wovoka belonged) to their linguistic cousins, the Bannock Indians of Fort Hall, Idaho, and thence eastward, through the racially related Shoshoni and the northern Arapahoe to the northern Cheyennes, who passed the joyful tidings on to the wild, warlike turbulent western or Teton Sioux. Upon these last named hearing about this new Indian messiah, Red Cloud (the great chief of the Ogalala Sioux), American Horse, Young-Man-Afraid-for-His-Horses and other Sioux chiefs had called council near Pine Ridge, in the fall of '89, and as a result therefrom, had then sent a Sioux deputation, including Short Bull, Kicking Bear and other chiefs, with whom went Porcupine of the Cheyennes, to interview Wovoka the Prophet. They were gone all winter; slowly making their way to the "Fish-Eaters"—as they called the Piutes—at Pyramid Lake in Western Nevada, who sent them on in wagons to meet Wovoka seventy miles to the south at Walker Lake.

Here they found a vast concourse of Indians, of many different and widely separated tribes from all over the United States; "there were more languages there than I ever heard of before," said Porcupine later, "and I did not understand any of them."

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I lived with my Ogalala Scouts, and a finer lot of men physically I never saw—and I have seen the fighting men of nearly every civilized nation under arms in the field. I shared my big Sibley tent with my First Sergeant, Iron Rock, a grim old sub-chief of the Ogalala Sioux, and noted for his fearless bravery amidst even that race of brave men. Also I took in, as interpreter, my trumpeter, a bright young Sioux who was a graduate of Carlisle Indian School; also my quartermaster-sergeant, a tall and stately Sioux, but smiling and even chatty when we were alone in my tent, of wintry nights amidst the terrific snow storms and howling blizzards, for he was full of amusing observations and anecdotes of his queer experiences when touring Europe with Buffalo Bill's Wild West Show.

Famous Buffalo Bill himself had now joined General Miles at Pine Ridge, and that celebrated frontier scout was a romantic sight, with his splendid carriage on horseback, his magnificent sombrero, sweeping mustachios, and beaded and porcupine-quilled buckskin garb with its flowing colored fringes. General Miles himself fascinated the eyes of his young soldier admirers, as he rode by, for he was like Henry of Navarre—a great soldier, a born leader of men, and the beau ideal of the gallant cavalier. Indeed, it was solely due to his wonderful diplomacy, wise patience, and skillful handling of the ominous and deadly dangerous situation there that a terrible Indian war was averted, that would undoubtedly have cost our country heavily. For there were on the spot, with arms in their capable red hands, thousands of grim half-hostile Sioux; they were angry, suspicious, and only the faith that the red tribes always had in Miles finally induced them to heed the wise advice of their old war chief, Red Cloud, and eventually move back once more to their former camping grounds on the upper White Clay Creek.

It was a wonderful, unforgettable sight, to see that immense red army of savage warriors cross the plains, with almost military order and discipline throughout their martial ranks, their advance guards ahead of their army, their flankers riding the outlying hills, the rear-guard closing up behind their wagon-trains, and their young braves galloping madly back for orders from their great war-chiefs.

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(Continued on Page Eighteen)

## IN THE FOOTHILLS

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we proceeded to burn up with messages to the powers that be; and hence, we at last received orders soon, sending us back to our beloved California. Ah, that was a wild night, mates—when that joyous order came unto us on the Dakota plains—thanks largely to our California friends, wives and sweethearts.

I was sorry to leave my Ogalala Sioux Scouts—Ogalala Ogalaska they called me, from my white wolf skin overcoat—but California was dearer than all. "We shall always look for you and want you to return unto us," said old Iron Rock, at our solemn parting. "We will always remember you, as long as grass grows, water runs or the sun shines. Yes, we, our sons and their sons will be ready to fight under you as our chief, Ogalala Ogalaska."

It was a full joyous home-coming, in faith, when we again crossed the Sierras, once more beheld the Golden Gate, and greeted our California amigos. What brave songs were sung, what merry toasts were drunk—the favorite toast being—"Here's to California, God's own country! Watch me walk a crack!"—this last being quite some feat, at the end of big California dinners in the gay old preprohibition days.

One day shortly after our return to California I was intercepted at the old Bohemian Club, then at Post and Grant Avenue, by the aide-de-camp of the general commanding the Department of California, and summoned before that high personage in his office in the old Phelan building. Asked if I would like to go up to Fort Bidwell, California, to there enlist an Indian company for my regiment, as was now being done in each regular regiment as a matter of Indian policy, I hesitated—and was lost. Soon I was speeding by rail to Reno, Nevada; thence over a freak narrow gauge to Amedee on Honey Lake, California; and from there 140 miles in an old-fashioned Wild West stage to Fort Bidwell, California, which was then on the verge of be-

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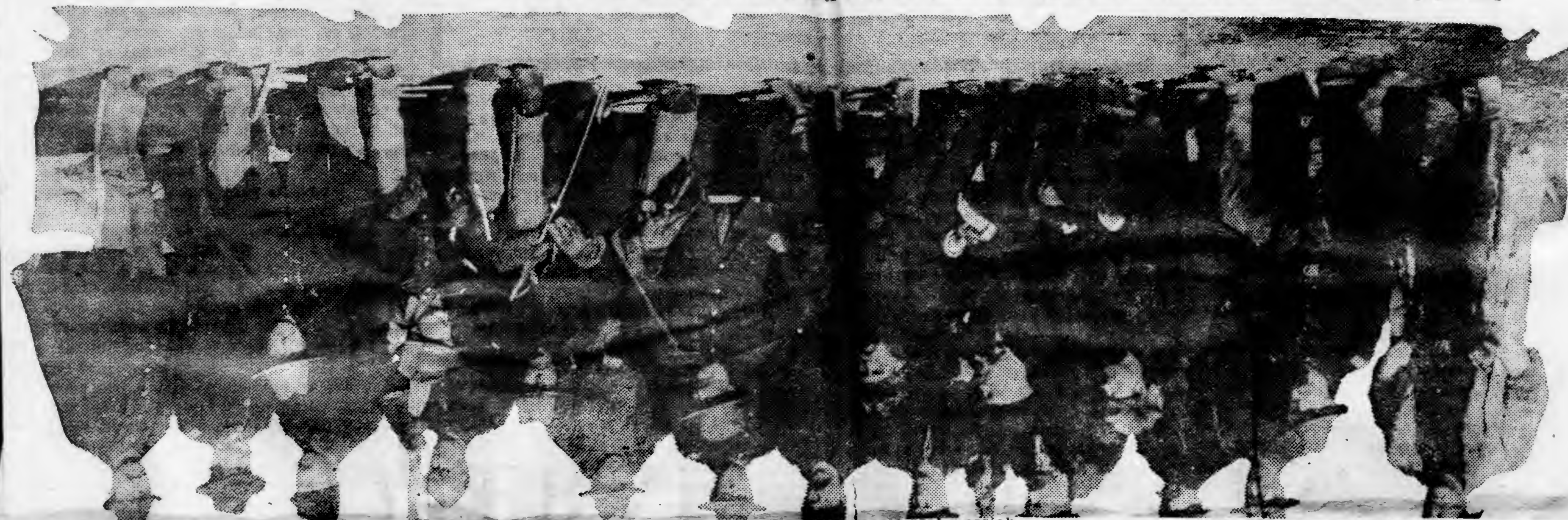
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Some of the men whom Wovoka started on the march. Officers of the First United States Infantry—"the First California Foot"—at Pine Ridge Agency, South Dakota, Jan. 19, 1891. In the front row, left to right, Capt. (later Brigadier-General) John J. O'Connell, Capt. Callahan, Capt. Franklin E. Pierce, Maj. Gardner, Col. (later Major-General) William R. Shafter, Lieut. Col. Casey, Capt. Dougherty, Capt. Armstrong, Rear row, left to right, Lieut. Kirkman, Lieut. (later General) M. F. Mans, Lieut. Starr, Lieut. Tripp, Lieut. Carrington, Lieut. Bryant, a doctor, Lieut. Perles.



back; that he was now back again; that pretty soon the earth would begin to tremble and shake all over, all the white race would be destroyed, all the dead Indians and buffalo would come back, and thus the red man would again be happy as of yore. Before their very eyes, this prophet had shown them a vision of the Spirit World, with a great ocean therein, and beyond it an immense land on which they beheld all the many Indian nations coming back to earth. Other wonders had he worked, making animals talk; things way off looked as if they were close; and waving an eagle feather over his hat, he bade Black Coyote, an Oklahoma Arapahoe look therein—and lo! the latter "saw the whole world" in it, as in a picture. Once, when they were homeward bound and very weary of their wayfaring that night, they had prayed unto him; and lo, next morning when they awoke, they found themselves at a great distance away from where they fallen asleep the night before.

Out there, when first they met him, he had come down in a cloud to greet them, and had told them that the earth was old and worn out, but he had come to renew it. He said that if soldiers came up against him, the earth would open and swallow most of them and the rest would fall down as if they had no bones in them. The prophet assured them that he would send people to heal them of sickness and disease by merely touching them; that Indians that did not believe in him would be turned into stone or into pieces of wood that would be quite burnt up; also, that he would know what they were doing or even thinking, no matter how far away they were from him.

When the pilgrims related these wonders to the Sioux, the greatest excitement had broken out amongst them, and their great chief Red Cloud—ever a malcontent and hater of the white man, like his friend Sitting Bull, the big medicine man of the Sioux—had at once declared his belief in the Prophet Wovoka. Another Sioux delegation was sent off to the messiah, that Spring of '90; and, on their return, they announced that Wovoka had prophesied that the white race would be wiped off the face of the earth next Spring—the Spring of '91. Small wonder that a warlike and disgruntled race like the Teton Sioux were aroused to a point of fanatic frenzy, immediately began to Ghost-Dance madly, and were in proper mood to try and help Providence along a bit by killing off such portions of the white race as their arms might reach.

S—and I having just been through the ensuing Sioux outbreak, were of course now glad to look up Mr. Prophet in his native lair. For our expedition, we took a post buckboard drawn by two big fast mountain-bred mules, with a sergeant of our garrison for driver and guard, and as interpreter, a short, thickset, smiling Piute named Indian George, whose aboriginal nature, childish naivette blent with red cunning, plus a rare sense of humor, an Epicurean philosophy, talkative disposition, and natural acquaintance with the local Indian legends and doings, enlivened the long hours of traveling through the desolate plains of far north-eastern California and western Nevada. George afforded S— almost endless amusement by his quaint verbiage, appalling frank details relating to his married life with a couple of mahalas (wives), and his generally Sancho Panzan attitude toward our expedition's efforts to try to recruit Indians for a regimental Indian company, and ascertain the whereabouts of Wovoka. His attitude was that of the wayfarer in Sterne's "Sentimental Journey," and he was always ready to philosophize, rest, or eat—especially the last two features of wayfaring in the wilderness.

Leaving Fort Bidwell, California, we drove at a fast pace southward, past the three long Surprise lakes with their eastern border of mud geysers, past thousands of warm springs and lakelets so hot that the local ranchers used to scald their slaughtered pigs in them, and along the flanks of the Warner Mountains from whose western volcanic peaks had once flowed the high obsidian lava-flows that one now sees near Goose Lake. Crossing the line into Nevada, we drove on through some of the most desolate wastes in the whole wide world; alkali flats, arid deserts with not even a weed on them, black blasted with volcanic fires, poisonous springs, and the general abomination of both Black Rock and Smoke Creek Deserts.

We stopped for the night at a ranch oasis in that desolation of the damned, where there actually were some wells of

water. Nothing about these wells is the occasional appearance in them of myriads of tiny black fish resembling young catfish, which disappear after a while as suddenly as they had before appeared. Very likely, those wells had some connection with an underground lake or river, whence they drifted into view at times.

Next morning, we drove southeastward, finally entering the valley of Pyramid Lake, the north and west shores of which large and picturesque body of lovely water are strewn with hundreds of stone fountains or beehives, some of them twenty feet in height, from the small orifices in the top shallow basins of which still flow tiny streams of hot water impregnated with the material that by being thus gradually deposited on coming into the open air, had slowly built up these marvels of nature. There were vast quantities of them, some still flowing, some overthrown from their bases, of various sizes and colors, although mostly of greyish white, and something like those seen in California near the Oregon line, on the old stage-road to Klamath Hot Springs. Along the western shore of this beautiful azure lake, I noticed that our road crossed a large ledge of true red ochre—veritable "war-paint" that a Sioux or Cheyenne would have gone crazy over. Some one will "get next" to it, some day, I mused, and we will have another "Natural Paint" factory started in these U.S.A. for the adornment of that national feature of our back-East landscape yeleft the Red Barn.

Finally reaching the southern extremity of the big lake, we put up for the night at the Indian Agency of the Pyramid Lake Reservation, and met the Agent who has in charge both this Agency and the sub-agency of Walker River Reservation. There are here about six hundred Piutes, which with the five hundred of the same tribe at Walker Lake, constitute the largest single body thereof, and are their tribal headquarters in a sense, although by far the greater number of the Piutes—about seven thousand of them—are not on any reservation at all, but roam over Nevada, eastern and southeastern California, northwest Arizona, and southwest Utah; subsisting on jackrabbits, chuckwallas, grasshoppers, pine nuts, corn and sand grass or wild millet which they crush into flour and make into mush.

They wander to and fro, free as their own desert breezes, camping by springs or water-holes, beside which they soon put up their wikipups—slight shelters, made by stretching bark or sheets over bent-over willow withes cut from the nearest creek-side, and quite open at the top, in this land of no rain and little snow. The fire is in the middle of the wikipup, with the bare floor of dirt, and no furniture save a few baskets or woven bowls, as they sleep on the ground and have no pots or household gear of other sort.

They are truly a primitive lot; yet they are really moral, peaceable, and the men are good seasonal workers when the white ranchers can pay for their services in the harvesting or hayfield. They call their Piute race the Reed-Arrow People; themselves of Pyramid and Walker Lakes the Agai-h-tikara—Fish-Eaters, and their cousins to the north of them, the Bannock Indians, Katso-tikara—buffalo-eaters; their remote cousins, the far-distant Comanches, being also termed Katso-tikara.

The then Agency head told us that he himself had never seen Wovoka, who always ran away or kept out of sight, as if he feared to be arrested, whenever that official had visited Walker Lake. He thought Wovoka was quite harmless, and that the best policy was to ignore him; and he advised against arresting him; for, in his opinion, the whole thing would soon blow over. He also said there were no Ghost Dances going on, on either reservation, nor had there been, to his knowledge.

I did not contradict him, but I had learned that Ghost Dances had been going on at Walker Lake for the last three years, were still going on, and that visiting Indian delegations, some of them from great distances, still visited Wovoka and joined in Ghost Dances with him that lasted several days and nights. He agreed with us that the Piutes were hardly good material for an Indian company, but said we could try here and at Walker Lake both, to see if any of them wanted to enlist. Most of the Agency employees did not seem very communicative, but by policy and a few presents, we finally found out something really definite about this mysterious Indian prophet who seemed to be without honor, truly, at his own head

and as a real messiah.

It seems that about the year 1870, there lived in Mason Valley, Nev., almost on the California State line, a Piute named Tavibo, the son of Kwijauh (Keejow;) Tavibo meaning "white man"—in the allied Shoshoni and Comanche, taiwo. About that time, Tavibo began to prophesy to the Piutes that the Great Spirit would soon return to earth, bringing all the dead Indians with him, and would send ahead a big flood that would drown all the white men but would not harm the Indians, whom He would send up into the mountains, aforetime. Then the said flood would disappear, leaving no one on earth but Indians but with lots of game on every side, and every (red) body as happy as ten ticks.

Tavibo also started a new hand-in-hand dance, in a circle (with no fire in the center) which is the general way in which the Ghost Dance with its circling whirls is performed, all over the country. He also went into trances, after one of which he told the awed Indians that he had just seen the Great Spirit, who was soon coming back to make a new earth, where everyone would live forever, and all be enormously happy; and, Tavibo suggestively added, that any person who did not believe what he, Tavibo, said, would quickly grow little—about one foot high—and forever stay that way! About this much had been told Captain Lee at Bidwell, the year before, by a Piute headman; another headman also said that Tavibo had predicted that great earthquakes would destroy the white race, which would fall into the big cracks in the ground and thus disappear for keeps.

About 1872, the Prophet Tavibo died, leaving a son named Wovoka, (Piute for "the Cutter") then fourteen years old, who went on living in his native Mason Valley, from which he never has wandered far; working seasonally there for a white rancher named Wilson, to whom Wovoka became quite attached, and by whom he was named Jack Wilson. From this rather religious family, he imbibed some English and some Christian theology. He grew up, married an Indian girl, and went on working for Wilson. Doubtlessly he had absorbed much of his father, Tavibo's teachings and supernatural claims, although he latterly denied it, saying his father was only "a dreamer of big dreams," and had some magic ways of working wonders at times.

Howsoeverbeit, about 1886, Wovoka told the Indians then there that he had had a talk with the Great Spirit just lately! and next year, he introduced to them a new dance, though not the Ghost Dance as yet. He told them to call him "Father," and they did so; as already they held him in great reverence, especially after his second divine revelation in 1889, when (he told the Indians) the sun died and he fell asleep at once; that God then had taken him to the Spirit World, where he, Wovoka, saw all the Indians who had died a long time ago, now happy and forever young, and busily engaged in enjoying their favorite sports; that God had told them, the living Indians, that if they too wanted to join that happy band beyond, and those they had loved, in the Spirit World where there was no death or old-age or sickness or misery, then they must be good—must love one another—must put away all war dances and habits, and must dance the Ghost Dance often, to strengthen their hearts and help hasten the millennium a bit.

We found that what had really happened was that Wovoka had been quite ill, with a high fever, that day of January 1, 1889, when a total eclipse of the sun had occurred over all that part of Nevada and California, greatly terrifying the Indians, as eclipses always do, for they believe that some frightful monster is about to swallow up the sun, and hence they break out into loud shouts, wild wailings and fire off their guns, to scare this devouring demon away from the orb of day. This noise seems to have affected and heightened Wovoka's delirium, possibly inflicting him with visions and hallucinations; for he seemed to believe in his own supernatural powers, although not above playing tricks at times on his red brethren, on occasion, to add to the magic effect, when he thought he could get away with it. He had quite a bit of sleight-of-hand, besides possessing undoubted hypnotic power on susceptible persons of his superstitious race.

We found that after the Sioux explosion had come off, Wovoka denied that he called himself the Saviour. Nevertheless, I knew that he had told the prairie Indians: "I am the man who made the earth—everything you see. See what bad men did to

men the alleged scars of the supposed crucifixion. Later he denied that he had said this then.

However, in 1889, this aforesaid revelation of the prophet's produced a tremendous sensation amongst the whole race of Indian tribes, and they flocked from far and near to see him, and to hear his rapt prophecies that were as the Balm of Gilead to a sad, dejected, and despairing race, overborne by a stronger race and higher civilization to the point where the older Indians had about lost all hope, and now could only ceaselessly mourn for the old days now gone forever.

To aid in their present pleasant delusions, other trances also now came to Wovoka—God came and took him to Heaven, as he put it—several times, and thus inspired new hopes in his disciples. His father had apparently been an epileptic, and Wovoka himself seems to have had epileptic fits at times, like other religious fanatics and dreamers, both before and after the time of Mohammed. Wovoka introduced the Ghost Dance to all the Indians in the United States, but did not sponsor the Ghost Shirt; that supposedly invulnerable garment was the invention of the Arapahoe, Sioux and other warlike Indians, who had fought the soldiers of Uncle Sam, in former times, and might again do so, if it so fell out.

We soon found out that Wovoka spoke only Piute and a little English; how, then, could anyone explain the mystery about the One-Universal-Tongue that the prairie Indians said that Wovoka spoke and which they all understood, although they could not usually understand each other's language? Close questioning solved this riddle; and afforded a fresh illustration of the agelessness and universality of priestly artifice—also, Wovoka's naive cunning. At his solemn receptions of visiting delegations of Indians living at a distance, all the Indians present were arranged in circles. Nearest the Prophet were his fellow tribesmen, the Piutes; next to them were their cousins of the same language, the Idaho Bannocks; next to the Bannocks were their distant relatives who understood them—the Wyoming Shoshoni, and in the next circle the Arapahoe who lived on the same reservation with the Shoshoni; next were the Cheyennes and Sioux, whom the Arapahoe converse with, as comparative neighbors. By this clever arrangement, each tribe heard the prophet speak in his own language, as Wovoka purposely spoke so low that only the Piutes nearest him could hear him; they passed the word on, in the proper tongue; and each tribe thus thought that Wovoka spoke its own particular tongue. Quite a clever trick—that!

It now hardly seemed worth while for us to go further, in our quests, but as we had come this far S—and I decided to go on to Walker Lake. So we went on, next morning to Wadsworth, through the narrow pass eight miles from that town, where the Piutes had in 1850 stood off a mob of miners, who had made a most unprovoked attack upon them; leaving fifty of the white men dead, although the Indians had only bows and arrows against the rifles of the whites. This is the only battle ever fought by the Piutes as a whole; generally, they are wholly peaceable.

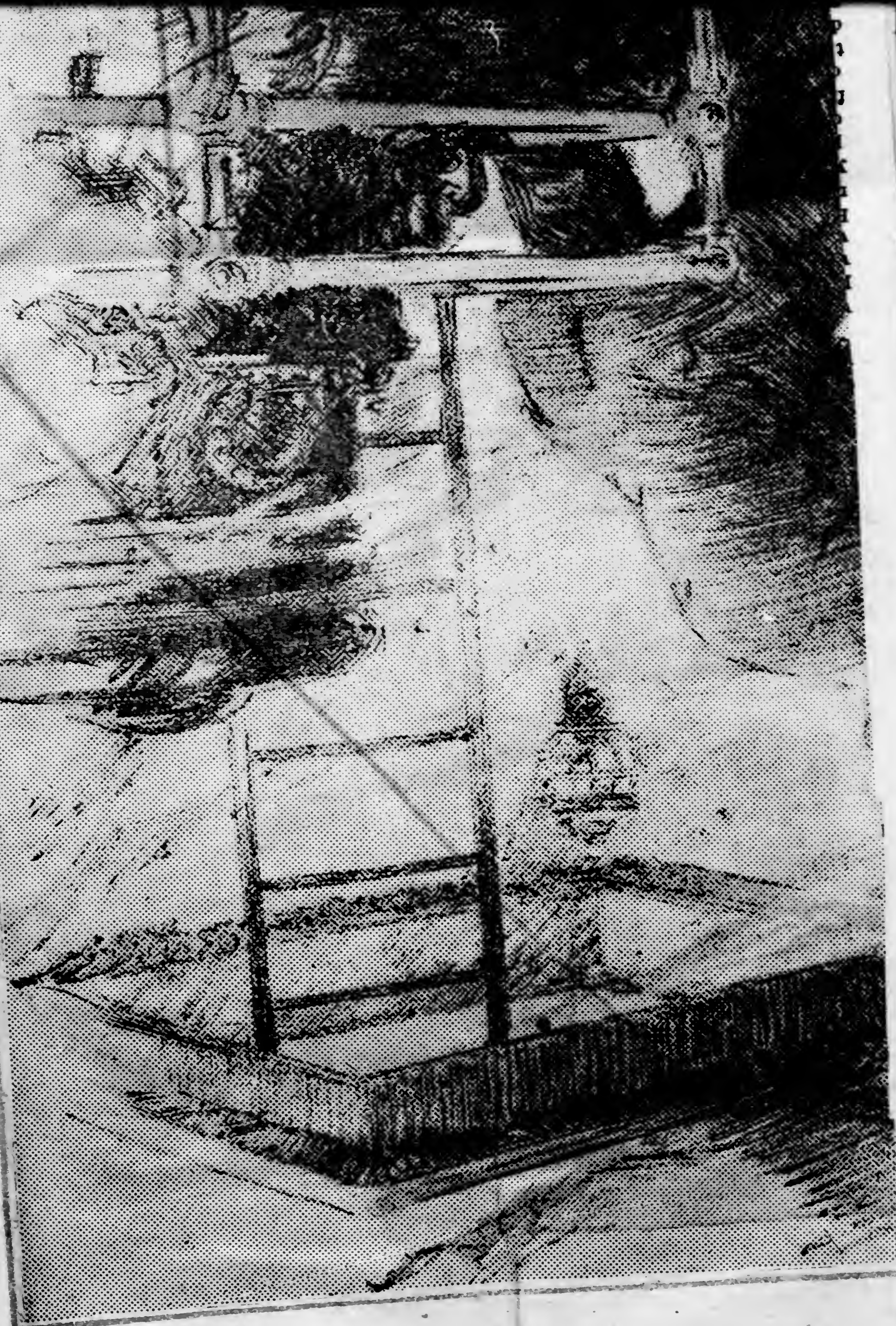
We went on to Reno, staying the night there, and leaving next day for Schurz, the Walker Lake agency. Here we found that Wovoka had evidently gotten word of our coming, whilst we were staying over a day for the famous trout fishing in Pyramid Lake; for he had fled to the mountains, and the Indian Police said that he had gone to Pizen Switch. They gave us no hope of either finding or seeing him, for it was like hunting for a needle in a haystack to track a man through that maze of mighty mountains that girls about Walker Lake and Mason Valley. Our time was limited, and according to what we had learned, Wovoka was quite a meek and harmless specimen; he was now trying to renig on his prophecies, and to put the quietus on his former devotees; hence, it was best to leave him alone, as the agent had advised.

Southwest of Walker Lake, we saw the famous sacred mountain of the Piutes, Kungwa (Mount Grant,) near which the Indians get the sacred red paint used in the Ghost Dances. West of the lake, the Sierras rise into row after row of mighty peaks, gashed and torn by volcanic fires, but now capped with glistening snow above, and great dark forests on lower levels. Wovoka's native valley stretched westward, touching the California line with its last mountain barrier, and seeming a fit haunt for one who possibly may here have "seen

(Continued on Page Thirty-one)



# Tale of the Groaning Old Cassandra of Her Rollicking Second Engineer



"Who? I says, 'who are you talking about?'"

"I'm talking about the whole blethering tribe of skipper!" he shouts, and the caddy pulls up, thinking we're fighting.

"Now we were moving over to the buoys in the morning, and a crowd of Arabs was coming aboard to clean the holds, and while we hadn't any orders, I knew we'd need steam on the main engines. And the next morning the chief, Mr. MacBrayne, comes along our alleyway and I heard him talking to the second, who was lying on his settee.

"Don't forget, mister, light the wing 'tros at nine o'clock."

"All right, Mister MacBrayne!"

"And warn her through at noon."

"All right, Mister MacBrayne!"

"And take a turn out of her at two o'clock. We'll be moving at three."

"All right, Mister MacBrayne!"

"I'm away ashore with the Old Man, but have her ready as I'm telling ye, says the chief, and Jack Crobble roars out: 'All right, Mister MacBrayne, but let me tell you it's me as is going ashore tomorrow morning, as I have particular private justness to attend to, Mister MacBrayne.'"

"Aw, you're full of last night's whisky," says the chief in disgust, and he comes along to my room and opens the door.

"Here, mister," he says, "I've to go ashore on a matter of urgent business with the Old Man, but I'll be back as soon as I can. Just you get her warmed through and ready for me to take a turn out of her, will ye? The second's none so sober."

"He'll be all right soon," I said. "I'll get her ready, mister."

"They were going ashore, him and the Old Man, when the second stops them at the gangway and tells the Old Man he wants to see him."

"Captain MacCall was in a hurry, and shoves him out of the road."

"Certainly not!" says he. "We sail at noon, and there's no leave tomorrow at all."

"When Jack comes down to the stokehold where I was setting the fires away, he was in a mood to fight the whole crew. I took no notice of him and let him range around, tipping the men off to keep out of his road. And presently he went off upstairs again. I started the circulator, cracked open the main stop valves, gave her some oil, and at tended to one or two small matters, and so on."

But at one o'clock the

## McFEE

was: "Do right always. It will give you satisfaction in life"—and, truly, no truer message could any mortal send to those whose souls and hearts still yearned to harken unto some Divine Messenger charged with some faint word of present hope and future promise. I have not, here, time nor space to speak detailedly of his Ghost Dance, nor of the marvels of the strange hypnotism used in this weird ceremony. But the impressions made on us who have heard the impassioned Ghost Songs were deep; the Sioux with their beautiful vocalics and poetry—

"I love you, my children;  
Ye shall grow to be a nation"

the eloquent and graceful Arapahoe chant of—

"I who wear the Morning-Star in my head" or the plaintive Piute singing of—

"The show lies there—rorani  
The Milky Way lies yonder—rorani!"

—there is something stirring about them all. The Indians say that the Milky Way is The Pathway of The Spirits of The Dead; the prairie Indians revere the Morning Star, usually representing it by a Maltese Cross.

There is, in truth, a deeper side to Indian character that few white men ever see; but their longings and human aspirations are quite keen and deep. And who would not have been touched, during that strange excitement, to have seen strong red men praying aloud with such intense fervor, their rugged faces working with emotion, as they stretched out their trembling hands toward the home of the Indian Prophet, so many of hundreds of miles away, in the faltering hope that their eyes might catch some faint sight of the coming glories of the new red race favored by the Great Spirit.

In those fervent pleadings of those many thousands of poor Indians, there was again voiced that universal longing of all races of men who believe or have believed in the coming of a messiah who will lift from their overborne shoulders somewhat of the weary burdens of life on this earth of ours. When strong men pray, even stronger men may well bow the head in the respect and reverence all owe to simple faith, humble devotion to ideals ardently believed in, and those great deep human longings that reach to the very roots of all our hearts and souls.

And, so, it was with the pathos of that sad lost hope of an unfortunate red race strong within us, that we turned to California, and returned whence we had come.

"You see, he was in what you might call a state of suspended animation. He wasn't drunk and he wasn't sober. The clout the chief gave him had just pushed him over the border line of sanity, and he went around talking to himself and to me, and only partly realizing he was going on the carpet for smashing up the engines. It took the repair shop three weeks to patch that cylinder and fit the spare piston rod, and when we got home we had a new cylinder complete. About fifteen thousand pounds from first to last and add another fifteen thousand for the Black Sea charter we missed. Every body made money out of it except poor Jack and the underwriters. The skipper bought a house when we got home, he having need of one, as I'm going to tell you. The chief, Mr. MacBrayne, had a bit of a job proving himself on board and tried to prevent the accident, and I was called and asked if the chief was sober. And he had pickings, too. "But it was next morning Jack had a job that must have started all his gaskets when he was dressing himself to go ashore. The chief went to his room and told him he'd have to wait till the Old Man came aboard with information about the court being held next day."

"I'm not worrying about what any court can do to me," says Jack, putting on a clean collar. "I may as well tell ye, Mr. MacBrayne, that I'd have been askin' ye to pay me off here in any case."

"Oh, dear me, it that so?" says the chief, very sarcastically. "And what might you be doing ashore here, may I ask?"

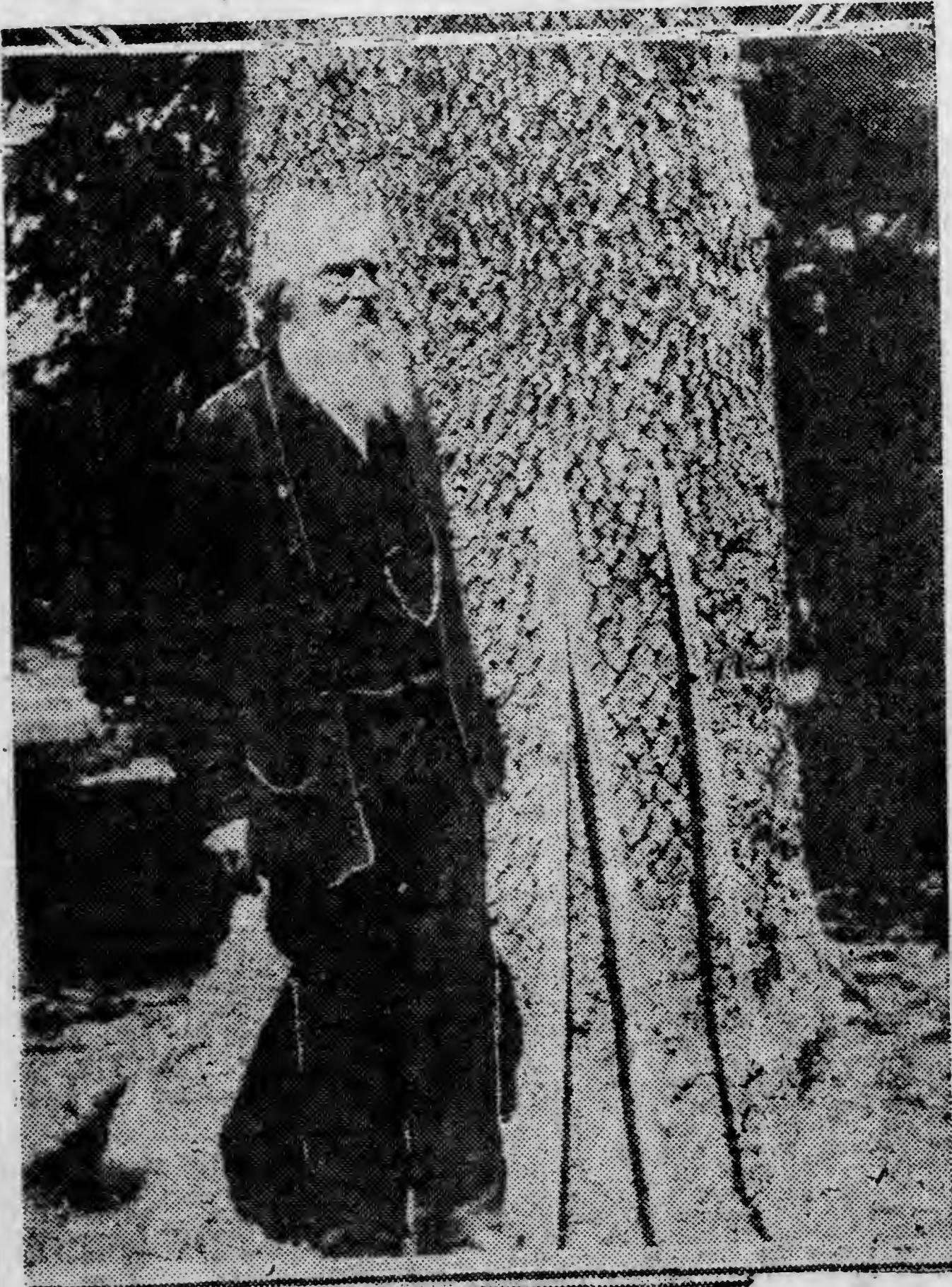
"You may, Mr. MacBrayne, you may," says Jack, with great dignity, and putting on his vest. "There's no harm in telling you that I'm about to be married, Mr. MacBrayne. Such being the case, and working says don't matter much to me."

But at one o'clock the



# Galen Clark, the Discoverer of Mariposa Big Trees and the Guardian of Yosemite Valley

Stockton Record—January 2, 1926



Galen Clark, discoverer of Mariposa Grove and for many years guardian of Yosemite. Mr. Clark always kept a number of walking sticks leaning against a sturdy oak near his cabin in Yosemite to give to callers who might be starting off on trail hikes.

—Photo by Harry T. Fee.

By HARRY T. FEE

WHILE SPENDING part of the summer of 1909 in the Yosemite valley, it was my good fortune to make the acquaintance of, and be almost in daily touch with, Galen Clark, the discoverer of the Mariposa Big Trees and Guardian of the Yosemite valley. During my visit I was staying at Camp Ahwahnee, a name that was taken from the earliest Indian tribe inhabiting the Yosemite valley. The Indians of the tribe were called Ahwahneechees and the word, Ahwahnee, translated from the Indian means "deep and grassy valley."

Galen Clark had a small cabin close to the camp, known as Ahwahnee, in 1909, and at this cabin I visited and chatted with him almost daily. Here under the shadows of a giant pine, through the long summer days, he greeted his visitors, always with the courtesy and attention that is the mark of great souls—and with the hospitality that distinguishes the dweller in the Open. No sojourner in Yosemite Valley counted his visit complete until he had shaken hands and chatted with Galen Clark. Those who learned to know him more intimately were fortunate, indeed, for in this gray bearded, kindly old man they knew a great and beautiful soul.

The greatness of the giant peaks and giant walls about him seemed reflected in his heart, and the beauty of this enchanted valley seemed to linger around the life of this gentle, gray old man. I have heard many persons remark that Galen Clark was rather quiet and taciturn, and the thought came to me that time, that Half Dome and Sentinel Rock and Glacier were quiet, and the deep, broad Merced river, flowing in Galen Clark's back yard, was quiet. It is only the shallow, thoughtless streams that skim over the surface of rocks and boulders that are babbling and garrulous. And so I came to the conclusion that great natures like great peaks are quiet, and that still waters run deep.

## Many Sought His Autograph

Galen Clark remained for twenty summers in Yosemite valley, living in a humble cabin, enjoying the wonders of the open, and greeting the tourists and travelers who made his lowly dwelling place their mecca.

On a rude table in the shadow of the trees, just below Camp Ahwahnee, he kept pen and ink, and a request for his autograph was never denied, while leaning against a huge oak tree beside his cabin was a supply of walking sticks, which the old man cut and stripped and prepared out of the goodness of his heart for the use of the traveler in trail and mountain climbing.

## Prepared His Own Grave

Galen Clark had a passion of love for Yosemite valley, his one wish being that he should die and be buried in the midst of the scenes he loved so well. So earnest was he in this regard that many years before his death he dug with his own hands his grave in the little cemetery at the foot of Yosemite falls, planting and caring for a young

sequoia at the head of his grave, and carved his name on a huge block of granite for his monument.

I made a special journey during my visit of that year to view this sight, and I saw with my own eyes, within an hour after I had talked to the living person known as Galen Clark, a huge granite boulder with his name carved on the same, a grave partly scooped out in the sand of Yosemite valley, and a tiny Sequoia, healthy and thriving at the head of the grave which was to be the last resting place of the discoverer of the Mariposa Big Trees and the guardian of the Yosemite Valley.

Upon my return from this visit I stopped at Galen Clark's cabin and talked with him, and as I shook his hand a shock and thrill ran through my being, at the serenity—I might say divinity—of the human being who could look so calmly upon life and death as to build his own tomb and attend to the details of his last resting place.

## Caring for the Habilitments of His Own Tomb

Galen Clark used to make regular trips to this cemetery to care for the Sequoia and some shrubs which he had planted at his grave and to water the same.

One evening upon returning to Camp Ahwahnee from Yosemite Village I met the old gentleman, somewhat stooped with years but with hurrying steps and intent face going along the path to the Yosemite cemetery. So intent was he upon his mission that he did not recognize me in the dusk of the evening. As I turned to gaze after him the thought came into my mind: he is going to care for the trees at his own grave; and the golden rod that bordered the path on which I stood seemed to nod in the gentle evening breeze in answer to my question, "Yes, he is going to care for the habilitments of his tomb."

## Nature, Always Kind, Friendly and Smiling

John Burroughs in his "Accepting the Universe" seems to carry through his entire volume the thought that Nature is cruel and wasteful; that its law is the survival of the fittest; that myriad numbers of species in tree and plant and animal life are crushed and trampled upon by this inexorable fiat; and that Nature is stern, unyielding and implacable. But I cannot accept the universe in that

spirit, I cannot seem to keep the impression in my heart.

To me Nature seems always kind and friendly and smiling. The lofty mountains speak to me; the great boulders are silent, but they have messages which I understand; and the trees and the flowers and the grass are like old friends. So the golden rod by the foot-worn path in Yosemite Valley answered my question with its nodding plumes: "Galen Clark is going to water the trees of his grave."

## A Biographical Sketch

Galen Clark was born in Dublin, Cheshire county, New Hampshire, March 28, 1814. In the year 1854, attracted by the account of gold discoveries, he came to California and engaged in mining in Mariposa county.

In 1855 he made his first trip into Yosemite Valley, and was deeply impressed with the wonder and beauty of the place. He returned to Mariposa, and while engaged in mining suffered a serious attack of lung trouble, brought on by exposure. In 1857 he moved to the south fork of the Merced river and built a log cabin on the spot where Wawona now stands.

## The Discovery of Mariposa Grove

While on a hunting trip in the summer of 1857, Mr. Clark discovered the famous Big Trees of Mariposa county. In the year 1864 Congress passed an act granting to the State of California the Yosemite Valley and the Mariposa Grove of Big Trees. A commission was appointed by the Governor to manage and govern the Yosemite Valley and the Big Tree grove. Galen Clark was selected as one of the commissioners. He was subsequently appointed "Guardian of Yosemite Valley," and under his administration many needed improvements were made.

Mr. Clark is the author of two books, "The Big Trees of California," and "Indians of the Yosemite," the former containing many interesting facts concerning the giant trees of this wonderful State, and the latter being the real history of the Indians of Yosemite Valley, their origin, their life and customs and their many wonderful legends.

Galen Clark died in 1911 at the age of 96, and so strange are the mandates of Fate, not in Yosemite Valley, as he had so earnestly wished, but at the home of his sister in Berkeley. His body, however, lies in the grave dug by his own hands, at the foot of Yosemite falls, in the valley that he loved so well. And here the future tourist will read his epitaph, graven by the hand that lies beneath, but scattered over the whole world are thousands who knew the grasp of Galen Clark's hand and the glance of his friendly eye. And these will cherish the memory of this fine kindly lover of Nature.

## John Muir and Galen Clark

John Muir, the famous naturalist, revered by every lover of the out-of-doors, stopped over to pay visit to Galen Clark during my stay at Ahwahnee. And it was my good fortune to grasp the hand and chat with that distinguished soul, who



# GHOST DANCE BORN HERE, U. C. FIND

Alameda county was once the scene of the weird ghost dance, the strange ritual by which Indians hoped to recall the spirits of departed warriors to join in overthrowing white domination.

This is revealed in a study of the ghost dance ceremony recently completed by Dr. Leslie Spier, professor of anthropology at the University of California, summer session. The work is being published by the University of Washington.

## WANTED WHITES OUT

Originating among the tribes of western Nevada in 1870, the belief that legions of braves would return from the happy hunting ground to drive out the whites, restoring mountains and valleys to the red man, spread rapidly among California Indians.

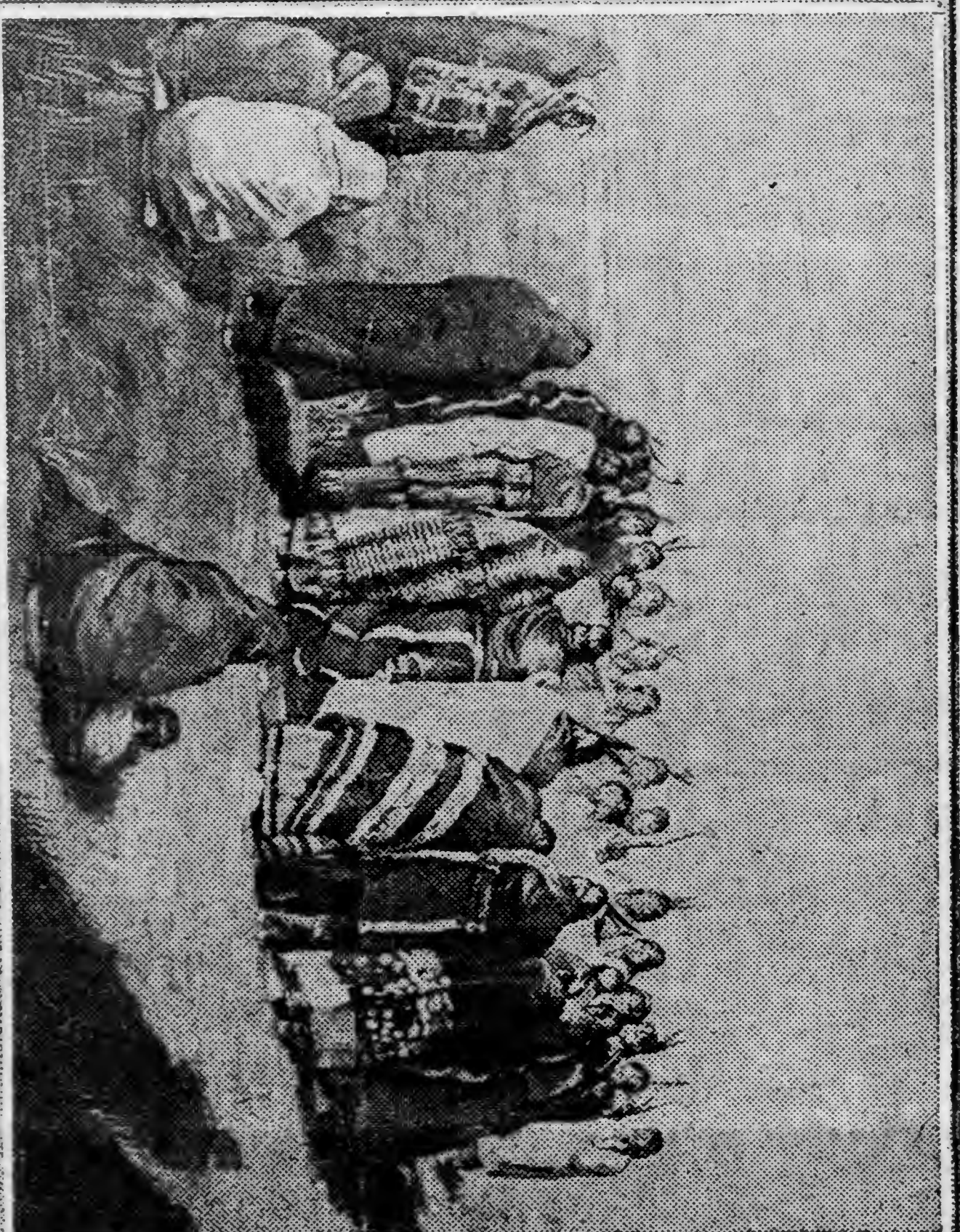
California's escaping of a general uprising such as the ghost dance incited 20 years later among plains Indians is attributed by Dr. Spier to the weakened condition of tribes here following the gold rush, when many red men were slain.

Tracing the spread of the last  
(Turn to page 5)

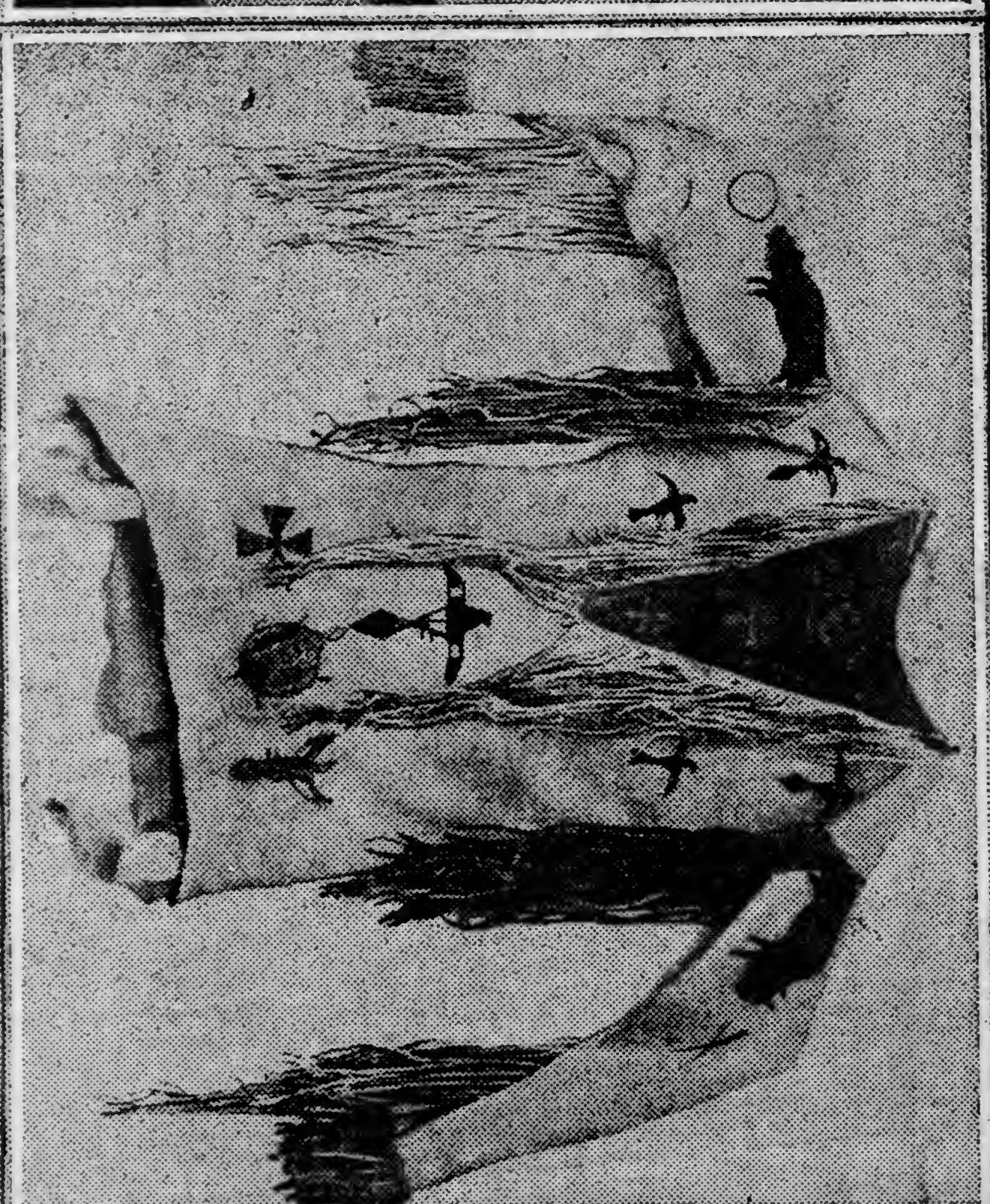
## Heap Big Braves -- 'Ghost Dance' Began Here -- Aimed at Whites



COME BACK, BIG SPIRITS! Wawoka, Nevada Indian who revived California's ghost dance, is shown above. Dr. Leslie Spier, University of California professor, says the dance originated in this section.



FOURTEENTH AND BROAD. -- says he has found that the weird WAY—as it may have appeared in 1870, when California Indians originated the "ghost" dance to drive out the white men. Dr. Leslie Spier various documents he says.



BEWARE, BAD GHOSTS!—around a pole until they fell in a trance, when they expected to receive tidings from the happy hunting grounds. Departed warriors gathered to drive out white men.



WARPAINT AND FEATHERS adorned the dancer. The photographs are reproductions of the Sioux Indians ritual. Dr. Spier obtained valuable data in his study from the Klamath Indians, who took up the ghost dance. Above, preparing to dance.







# Big Chief, Bride in Oakland



**WEALTHY INDIAN** honeymooners at the Hotel Leanington here are Chief Red Wing of the Cherokees and his bride, Princess Rose Marie, an Osage beauty of Oklahoma.

◆ **Oklahoma.** The chief heads an oil company and is president of a motion picture concern. They were both educated at college.

—Post-Enquirer photo.

A pair of rich Indian honeymooners registered at the Hotel Leanington yesterday in the persons of Chief Red Wing of the Cherokee nation and his bride, Princess Rose Marie, an Osage beauty of Oklahoma.

He pilots his own plane, speaks perfect English and peruse the financial pages of newspapers. They make no mistakes in pronunciation when reading off the French dishes in the Castilian dining room at the Leanington.

And as if that weren't enough, he adds that he is the only Indian in the world heading an oil company. He is president of the Ventura Oil company, operating on the Rancho de Norte in this state.

Both Red Wing and his pretty

bride have college educations, speak perfect English and peruse the financial pages of newspapers. They make no mistakes in pronunciation when reading off the French dishes in the Castilian dining room at the Leanington.

Declaring that he was drawn here by reports of oil possibilities in the Livermore valley, Red Wing announces that he has purchased 160 acres of Livermore land.

Red Wing says he will begin drilling immediately in partnership with

## San Diegan Compiles and Publishes First Book on Indian Sign Language

Study of Ideography and Pictography Also Included in Volume Prepared by William Tomkins, Who Learned 'Code Talk' While Riding Cattle Ranges in Dakota.

To William Tomkins, a San Diegan, goes the credit for compilation and publication of a new book on "Indian Sign Language," which is said to be the first accurate exposition of the language, and is really the only authentic book on the subject that yet has been prepared, and is the only book of its kind in existence. The book is significant as a contribution to the extensive studies on the origin of language and languages, for it contains, in addition to a complete description and vocabulary of the sign language, a study of ideography and pictography as developed by the Indians of North America 5000 years ago.

### VOICE IMPORTANT

The volume is important in many ways, for it is the first codification of a language that is "talked," not spoken, for it is silent, and has been talked, it is said, by more people than any other universal language ever employed or invented. It was developed and used by the Indians of the great central areas of the United States, Indians of many tribes, speaking languages as different as English and Chinese. But this sign language was used and understood by men of all tribes. It is a logical language, for the signs appear to have an understandable significance even to persons not knowing the language.

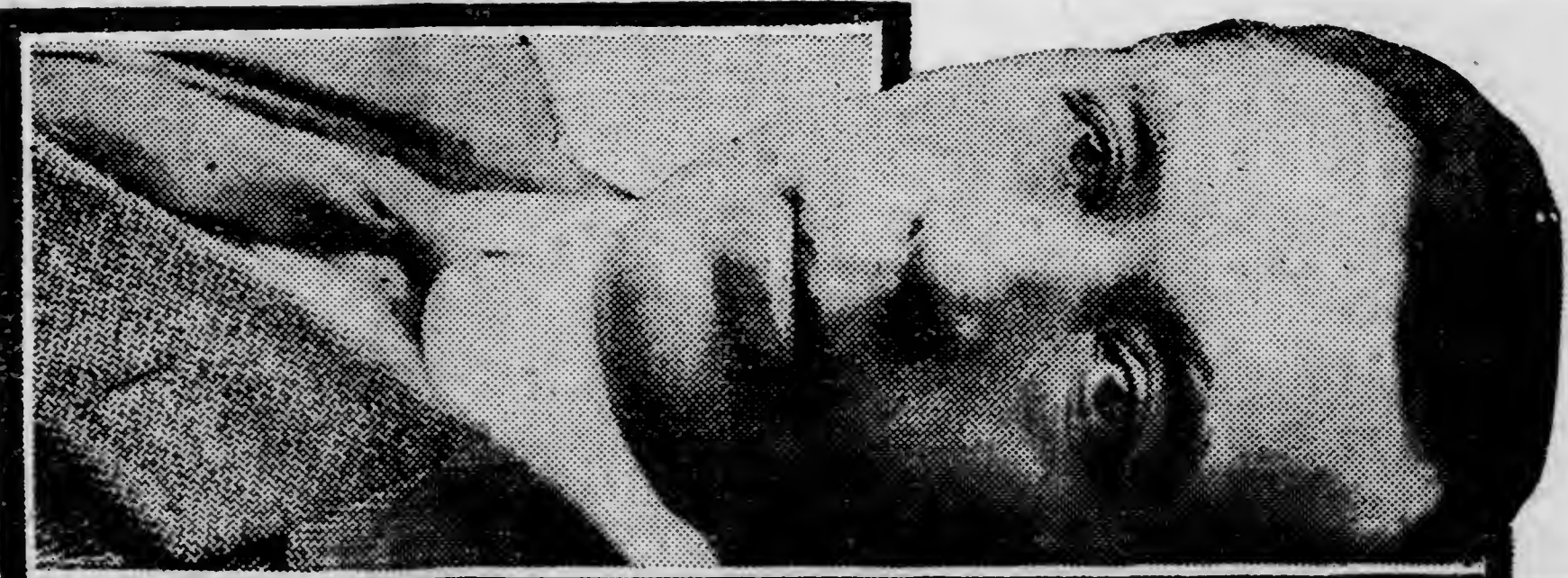
The signs are graphically described, and Mr. Tomkins has made them in that volume so clear and so interesting that the book is a temptation to learn the language.

San Diegans have heard the author lecture on the subject, and they know that he is justified in asserting that the sign language is a graceful and a beautiful language. The author has explained in his foreword that he learned the language as a young man while riding the cattle ranges in the Dakota territory on the edge of the Sioux reservations. He not only learned the language, but he studied its meaning and its significance, the reasons for the uses of the signs and how they were developed. He learned the spoken language of the Dakota Indians and was able through that medium to learn still more about the signs and the signs that causes them to become in the hands of a skillful talker a flow of conversation as fluent and eloquent as an ably spoken tongue.

But he has done more than go just to the Indians for the signs and the language it makes. He has studied the results of the research of others, has checked their material, eliminating all deaf and dumb language that does not properly belong with the Indian

### WILLIAM TOMKINS

San Diego authority on the American Indian sign language, who has just written and published a book on the subject, the first of its kind to be prepared and said to be the only authoritative work on the sign language in existence.



symbolism, and has produced a book that is unique in its field.

### RELATIONSHIP EVIDENT

The close relationship between ideography and pictography and the sign language is evident in the comparison he has made and the pictographic examples he has reproduced. This one is a language to be talked and understood without sound by person speaking different languages. The pictographs are a method of putting the universal sign language into recorded form so that it may be read by one speaking a different language. The interesting feature of Tomkins' volume, however, is that while it will have a special appeal to the scientist, the student of the history of language, it is exactly as interesting to non-scientific persons. Boy Scouts will find it fascinating. Men who go hunting may find it as valuable as it is interesting, for the signs are visible farther than the voice can carry and may be used when silence is desired. While it does not pretend in any way to be for the use of deaf mutes, these unfortunate persons may find in the book material of great value. And anyone who ever has heard Tomkins speak on the sign language and on pictography, will want to own a copy of the book if for no other reason than to refresh his or her memory of the interesting things Tomkins tells and the signs which he has illustrated.



Mexico  
Aztec

## SHE COOKS FOR TEN DESPITE 101 YEARS

Life at 101 is a busy work-a-day affair for MRS. CORNELIA REYS, Aztec Indian woman. She starts her day at 5 o'clock each morning, and takes a cold bath, no matter what the temperature. She doesn't permit herself to be sick—illness is for lazy folk, she holds. She does the cooking and housework for her family of 10, which

includes six orphans her daughter has taken in to care for. And when she rests, she enjoys a quiet smoke. She's been puffing ever since the days when she was a girl in Mexico City. At left she is shown cooking the family breakfast. In the center she is depicted telling a story to (left to right) JOE and MARY ARMENTA, twins; RUDOLF

and GLORIA ARMENTA, and her granddaughter, TERESA ARELLANO. The Armenta children are part of the orphan brood for which she helps care.—TRIBUNE photo.



### Oakland Woman, 101, Still Cooks, Smokes, Heads Home

The head of the family is Mrs. Cornelia Reys, who is 101 years old. And the phrase "head of the family" means just what it implies, at the Reys home, 1543 Seventh street.

She's first up in the morning, rising at 5 o'clock and taking a cold bath before starting breakfast for the rest of her brood, which includes her daughter and son-in-law, Josephine and Albert Arellano, their daughter Teresa, 14, and six orphans whom the family has taken under its wing.

Mrs. Reys is a pure-blooded Aztec Indian, of a race whose civilization ago excelled in magnificence anything known in the Europe of that time.

As a child of seven she wondered at the strange radiance shed at night by Halley's comet when it swept through the heavens in 1835.

As a young matron she curtsied before the Emperor Maximilian and his bride, Charlotte of Belgium, and was their hostess during the first night they spent on Mexico soil in 1864, at the beginning of the ill-fated French occupation of Mexico.

One of her relatives was Benito Juarez, twice president of Mexico and often hailed as the savior of his country.

#### SHE STILL COOKS

All these years and events lie lightly upon the shoulders of Mrs. Reys. She curtsies just as gracefully now as in the days of Maximilian. And she can cook just as good a stew for her real and adopted grandchildren as she did in the days when she pounded tortillas in old Mexico.

Most very old people have recipes for long life and health, and Mrs. Reys has her's.

"Bed is for lazy folk, and the lazy ones are usually the most delicate," she says. "I have a pain sometimes, but I do not go to bed. I do not call the doctor. I work, and put my faith in Jesus."

There's another ingredient in Mrs. Reys' recipe. It's tobacco. Good cigarettes, preferably, but any kind will do. But she started smoking before the present-day flappers' grandmothers were born.

One of her greatest pleasures is to gather the seven children around

her and tell them about the time when she first saw Halley's comet, —that heavenly "express train" which makes its appearance once every 75 years. She has seen it twice, the second time being in 1910.

"The people in Mexico were very ignorant when I was a girl," she says in Spanish, which besides the Aztec of her ancestors, is the only language she commands. "When the comet came they thought it was the end of the world. There was no money then, only bars of gold and silver. Those who were rich hid their money in deep wells, and lived underground as much as possible until the great light had vanished."

#### SIX ORPHANS IN FAMILY

Her audience consists of her daughter and granddaughter, and the six orphans, who were taken in by Mrs. Arellano when their parents died recently in San Francisco. They are Helen Armenta, 11, and her little sisters and brothers, Joe and Mary, the twins, 7, Rudolph, 6, Gloria, 4, and Pete, 3.

Mrs. Reys' husband, one of the early Spanish colonists, died many years ago. For the past 20 years she and her daughter's family have resided in California, and for 14 years of that time Mrs. Arellano was an employee of the probation department of Los Angeles.

It was her years of experience in this work which prompted Mrs. Arellano to take in the six children of a friend when they became homeless. Although her husband earns but \$4.12 per day as a Southern Pacific employee, she found room in her home for them.

"We get along," she says. "Mother helps and bosses, and we manage to find enough to eat, and pay our rent. I wouldn't think much of myself if I couldn't be that charitable."

Mrs. Reys was born in Mexico City September 16, 1828. Recently there was some question about her age, and she discovered to her dismay that she had lost her birth certificate. But she recalled that the facts set forth thereon were taken down by immigration officials at El Paso when she entered this country, and so offers proof to all who doubt.



# New Honors for Sequoyah, the Cherokee



Sequoyah

**Z42J KRT.**  
*Tune, Home Sweet Home.*

1  
Z4 244 124-4  
Tyasay Riaw-let,  
Jti 124-4 124-4  
Z4 244 124-4 24  
Kt 244  
Z4 1 24 24-4

2  
Dh 24 124-4,  
24-4 24 24-4 124-4,  
Jti 24 24 24-4 124-4  
Kt 24-4  
24-4 24-4 24-4

3  
Jti 24 124-4  
Jti 24 24-4  
24-4 124-4  
Kt 24-4  
24-4 24-4

The Cherokee Version  
of "Home, Sweet Home"

By ELMO SCOTT WATSON

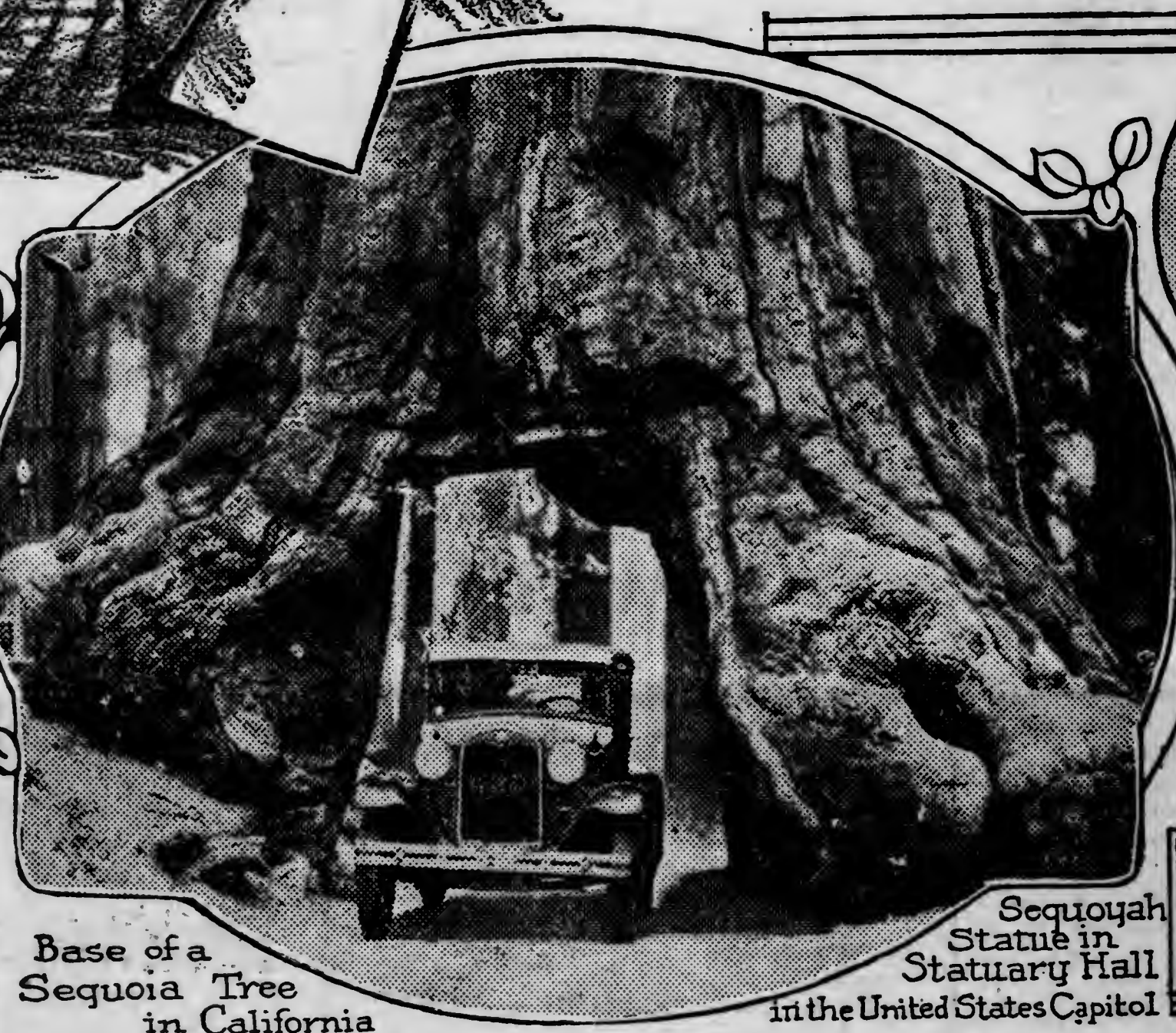
**S**PEAK of a great Indian and the average American usually thinks of one of those chiefs who, won fame by their warlike deeds and the unsuccessful wars which they waged against the conquering white man—King Philip of the Wampanoags, Pontiac of the Ottawas, Tecumseh of the Shawnees, Black Hawk of the Sacs and Foxes, Osceola of the Seminoles, Chief Joseph of the Nez Percés and Red Cloud and Sitting Bull of the Sioux. Brave as these men were and deserving of honor though they may be, for being patriots who fought in defense of what they considered right, there is another—a man of peace instead of war—who seems destined to be remembered longer than any of the others. He was Sequoyah of the Cherokees.

For it was Sequoyah who invented an alphabet and taught his people to "write talk on paper so that talk stayed and remembered itself" and who won for himself the title of "the Cadmus of the Cherokees." His statue stands in Statuary hall in the Capitol at Washington, the gift of the state of Oklahoma as the symbol of one of its two greatest men. Out on the Pacific coast there is an even greater memorial to Sequoyah. There great trees tower to the heavens—some of them more than 300 feet high. They are the oldest living things in the world, their ages being estimated at from 2,000 to 4,000 years. The picture above indicates the size of these giants. Its girth is 84 feet. These trees perpetuate the memory of Sequoyah, for the two species "Sequoia sempervirens" the red wood of the timber trade, and "Sequoia gigantea," the big or mammoth tree, were given their scientific names in honor of the Cherokee Indian.

Now a new honor is proposed for Sequoyah and his name is to be perpetuated in the shadow of the high Smoky mountains where his people lived. If a recent proposal to the board of geographic names of Washington by the interstate nomenclature commission of North Carolina and Tennessee is accepted, the peak just southwest of Old Black, standing more than 6,000 feet above sea level, will be known as Mount Sequoyah.

For a long time there has been considerable mystery about the early history of Sequoyah, the maker of the Cherokee alphabet. But a recently discovered manuscript in the collections of the Newberry library in Chicago written by John Howard Paine, the author of "Home, Sweet Home," has done much to clear up the mystery. This valuable record was dictated to Paine by Major Lowry, a cousin of Sequoyah, in the presence of many Cherokee chiefs and relatives in the cabin of the principal chief at a council of the nation at Echota in October, 1835. The Paine manuscript proves that Sequoyah was not a full-blood Indian but a half breed. He was the son of a white man, Nathaniel Gist, who had been a trader among the Cherokees and later was a lieutenant colonel of the Indian allies who fought with Washington in the French and Indian war. His mother was a full-blood Cherokee woman of the Paint clan.

At the outbreak of the Revolution, Colonel Gist seems to have deserted his Indian wife and son and returned to his own people in Virginia. One authority says that this took place before Sequoyah was born and that his mother named the boy George Gist, after his father.



Base of a  
Sequoia Tree  
in California



Sequoyah  
Statue in  
Statuary Hall  
in the United States Capitol

though he had deserted her. Sequoyah is the Cherokee version of that name.

Very early he developed artistic ability, probably an inheritance from some ancestor in the paternal line. He turned his artistic ability to making articles of silver which were in much demand among the Cherokee braves—bracelets, "nose hobs," gorgets and chains. Unfortunately for him his shop became a popular loafing place and his friends began bringing liquor to him. He soon developed a taste for the white man's firewater and was rapidly succumbing to its influence when he came in contact with a white man, either a trader or a missionary, who rescued him from his drunken habits, and converted him to Christianity.

It was by a chance conversation in 1809 that Sequoyah was led to reflect upon the ability of the white man to communicate thought by means of writing. The general theory with many Indians was that the written speech of the white man was one of the mysterious gifts of the great spirit. Sequoyah boldly avowed it to be merely an art and that he could himself invent a written language for the Cherokees. By a hunting accident, which had crippled him, he was afforded more leisure for study.

The prevalent idea among the Cherokees was that the written page actually talked to the white man; for this reason they called it the "talking leaf." Sequoyah, noticing the strange cabalistic marks, conceived the idea that each one represented a word; but upon getting a book and counting the different marks thereon he soon saw that their number was inadequate to the expression of a language. In 1809 his meditation culminated in the idea that probably each mark meant a sound.

To test this he scratched with his knife on a stone G, calling it wa; and E, which he called ku. This demonstrated to him the probable feasibility of his idea; as by these two marks, and the sounds that he applied, he represented the word wa-ku, which is the Cherokee name of cow. At the same time he scratched out three other figures to which he gave the sequent sounds of tsa, qui, li, this being the Cherokee for horse.

Having thoroughly tested his discovery, he next proceeded to formulate a symbol for each syllable. For this purpose he made use of a number of characters which he found in an old English spelling book, picking out capitals, lower case, italics and figures and placing them right side up and upside down, without any idea of their sound or significance.

Having thus made use of some 35 ready-made characters, to which must be added a dozen or more produced by a modification of the same originals, he designed from his own imagination as many more as was necessary to his purpose, making 85 in all.

There were three dialects of the Cherokee language, the eastern (lower), middle and western (upper). The eastern and middle dialects were about the same excepting for the change of l or r and the entire absence of the labial from the eastern dialect. The western differs considerably from the others, particularly in the greater frequency of the liquid l and the softening of the guttural g, the changes tending to render it the most musical of all the Cherokee dialects. It is also the standard literary dialect and the one spoken by most of those now constituting the Cherokee nation in the West.

It was the only alphabet in the whole world to be finished by one man, and was so complete that anyone understanding the Cherokee language could, upon learning the 85 characters of the alphabet, read and write correctly.

Despite some opposition, the alphabet was soon recognized as an invaluable invention for the elevation of the tribe and within a few months thousands of hitherto illiterate Cherokees were able to read and write their own language.

In 1822 Sequoyah visited the West to introduce the new learning among those of his tribe

|        |       |       |       |       |       |
|--------|-------|-------|-------|-------|-------|
| 1. D   | 14. R | 27. T | 40. 3 | 53. O | 66. i |
| 2. S   | 15. F | 28. Y | 41. A | 54. J | 67. E |
| 3. 4   | 16. P | 29. 3 | 42. F | 55. G | 68. 6 |
| 4. W   | 17. C | 30. P | 43. G | 56. M | 69. 9 |
| 5. 5   | 18. O | 31. H | 44. 3 | 57. Y |       |
| 6. 6   | 19. 1 | 32. L | 45. Z | 58. 4 | 70. O |
| 7. 7   | 20. 2 | 33. 7 | 46. 4 | 59. 6 | 71. E |
| 8. 8   | 21. 4 | 34. L | 47. F | 60. 8 | 72. R |
| 9. 9   | 22. S | 35. J | 48. A | 61. S | 73. 6 |
| 10. 10 | 23. L | 36. C | 49. 7 | 62. 7 | 74. P |
| 11. G  | 24. V | 37. H | 50. K | 63. J | 75. C |
| 12. C  | 25. 2 | 38. 6 | 51. 6 | 64. 6 | 76. 6 |
| 13. 2  | 26. 3 | 39. 3 | 52. 6 | 65. C | 77. B |

The Cherokee Alphabet

## THE CHEROKEE ALPHABET

Below are given, by number, the English equivalents of the symbols in the Cherokee alphabet shown above:

|                |              |        |        |
|----------------|--------------|--------|--------|
| 1 A            | 21 SE        | 40 O   | 59 QUU |
| 2 GA and KA    | 22 DE and TE | 41 GO  | 60 VU  |
| 3 HA           | 23 TLE       | 42 HO  | 61 DU  |
| 4 LA           | 24 TSE       | 43 LO  | 62 TLU |
| 5 MA           | 25 WE        | 44 MO  | 63 TSU |
| 6 NA, HNA, NAH | 26 YE        | 45 NO  | 64 WU  |
| 7 QUA          | 27 I         | 46 QUO | 65 YU  |
| 8 SA, S        | 28 GI        | 47 SO  | 66 V   |
| 9 DA, TA       | 29 HI        | 48 DO  | 67 GV  |
| 10 DLA, TLA    | 30 LI        | 49 TLO | 68 HV  |
| 11 TSA         | 31 MI        | 50 TSO | 69 LV  |
| 12 WA          | 32 NI        | 51 WO  | 70 NV  |
| 13 YA          | 33 QUI       | 52 YO  | 71 QUV |
| 14 E           | 34 SI        | 53 U   | 72 SV  |
| 15 GE          | 35 DI and TI | 54 GU  | 73 DV  |
| 16 HE          | 36 TL        | 55 HU  | 74 TLV |
| 17 LE          | 37 TSI       | 56 LU  | 75 TSV |
| 18 ME          | 38 WI        | 57 MU  | 76 WV  |
| 19 NE          | 39 YI        | 58 NU  | 77 YV  |
| 20 QUE         |              |        |        |

who had emigrated to the Arkansas. It was at once taken up through the influence of Takatoka (Da-gata'ga), a great chief who had previously opposed every effort of the missionaries to introduce their own schools and religion. The next year, 1823, Sequoyah took up his permanent home with the western land, never afterward returning to his eastern kinsmen.

The first Bible translation into the Cherokee language was a portion of St. John's gospel made by Atsi or John Arch, a young native convert, in the fall of 1824, using the alphabet. In September, 1825, David Brown, a prominent half-breed preacher, completed a translation of the New Testament in the alphabet, the work being handed about in manuscript as there were as yet no types cast in the Sequoyah character.

In 1827 the Cherokee council resolved to establish a national paper in the Cherokee language and characters, types for that purpose were cast in Boston under the supervision of the noted missionary, Worcester, of the American board of commissioners for foreign missions. Early the next year the press and types arrived at New Echota and the first number of the new paper, Tsa-lago Tsal'ehisanun'hi, the Cherokee Phoenix, printed in both languages, appeared on February 21, 1828.

After a precarious existence of about six years the Phoenix was suspended owing to the hostile action of the Georgia authorities. Its successor, after the removal of the Cherokees to the West, was the Cherokee Advocate, of which the first number appeared at Tahlequah, I. T., in 1844.

In 1840 the Cherokees all moved West and reuniting with the Old Settlers, as the Arkansas band was called, the nation was reorganized and Tahlequah was designated as the seat of government, taking its name from the old Cherokee town of Talikwa, or Tellico, in Tennessee. In this reorganization Sequoyah played a prominent part, but other things were in his mind. Uppermost, was the idea of inventing a universal Indian alphabet.

There was an old tradition of a lost band of Cherokees who were believed to be somewhere in the far Southwest. In the hope of verifying this tradition and restoring his lost kinsmen to their tribe, Sequoyah set out in 1843 with his son and another companion.

Somewhere near the village of San Fernando, Mexico, their ponies were either stolen or wandered away and the old man went out alone to find them. When his companions went out to see what had become of Sequoyah, they found him dead. His body was wrapped up with such of his writings as he had with him and with other mementos of his great life he had along with him, as is the Indian custom. They put the body on a shelf in a small cave where nothing could disturb it. They said they marked the place so they could find it, but the men sent on from Indian Territory to bring the body home failed to find the place.

So an unmarked grave in Old Mexico holds the dust of one of the greatest Indians who ever lived—Sequoyah, the "Cherokee Cadmus," who gave his people a written language.

(© by Western Newspaper Union.)



# Colorful Existence of World's Wealthiest Indian Marked by Simple Pleasures and Legal Rows



Jackson Barnett's favorite pastime—the make-believe directing of traffic in front of his mansion at Wilshire Boulevard and Rossmore.



Love of animals was a characteristic of the rich old Indian, and here he is with some of his horses on the Barnett ranch near here.



This is a photograph of Jackson Barnett on the day of his marriage to Anna Laura Lowe at Coffeyville, Kan., subject of much litigation.



Mrs. Jackson Barnett, the former Anna Laura Lowe, is shown in this Clinedinst photograph taken on one of the Barnett's trips East.

proaching daylight will perpetually pay tribute to the warrior who fought under Chief Crazy Snake in the Peach Tree Rebellion in Indian Territory, now the State of Oklahoma, more than fifty years ago, when the Creek tribe waged war over the confiscation of their lands by the white man.

## KNOWN TO MOTORISTS

Barnett, self-appointed traffic officer at the busy intersection at Rossmore avenue and Wilshire Boulevard, was known to thousands of motorists. Always dressed in the height of unobtrusive fashion, the genial Indian would stand on the street corner opposite his beautiful home.

Although he wore a perpetual smile on his wrinkled face, deeply tanned by the wind and sun, Barnett never became chummy with anyone. He did, though, smile to one and all. When accosted by a person seeking to engage in conversation, Barnett would grin and quickly move away.

He invariably smoked long, black cigars and occasionally when tired from his vigil of safety over the welfare of traffic regulations, would sit down on a bench and his friendly smile would disappear into an expression of thoughtfulness.

## HE LOVED PONIES

Frequently he would absent himself for days at a time, and as if following the dictates of his loved ones who had preceded him to the "happy hunting grounds," the rich Indian would visit his ranch in Oldwater Canyon to be with his ponies.

To people who had met him, Barnett appeared to be disinterested in everything save his ponies. His love and knowledge of horse flesh was born with him.

His love of horse flesh was the only tie that bound him to the world he had deserted when riches came to him and a white wife brought him to Southern California.

Barnett was born near Fort Gibson, Okla., of full-blooded Creek parents. Once, during a court appearance in connection with the government's suit to annul his marriage, he said he remembered a "big battle" in the Arkansas Mountains in Civil War days. It was estimated, however, that he was 93 years of age.

## RAGS TO RICHES

When the government divided the Indian lands of Oklahoma among members of the Creek tribe, Barnett was allotted 160 acres near Henryetta. Here he built a two-room shack and lived in rags. In 1912 oil was discovered on his land and the government declared him to be mentally incompetent to lease it. A guardian was appointed and his land leased to an oil company.

Mrs. Anna Laura Lowe, the government contends, made his acquaintance in January, 1920, and after falling in two attempts to marry him in Oklahoma, hired a taxicab and took him to Coffeyville, Kan., where a marriage ceremony was performed, February 23, 1920. Mrs. Barnett then took him to Neosho, Mo., where a second ceremony was performed several days later.

Two years later Barnett, who was unable to read or write, gave away \$1,100,000 with a thumbprint, \$550,000 to the American Baptist Home Mission Society for the endowment of Indian schools in Oklahoma and an equal sum to his wife. These gifts were declared null and void by United States District Judge Knox of New York in August, 1927, who ordered Barnett's funds and property turned over to the Secretary of the Interior.

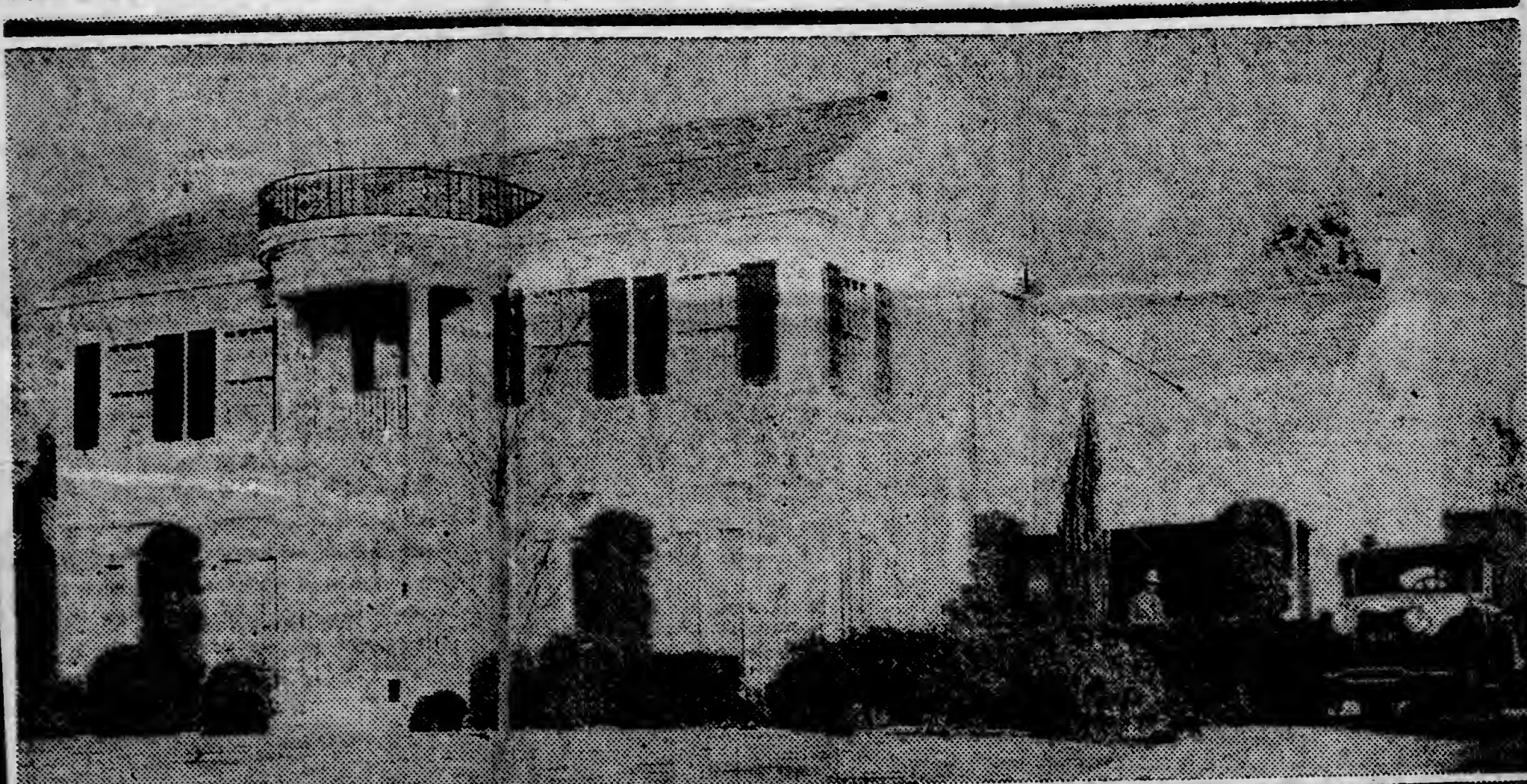
## TO LOS ANGELES IN 1923

Barnett and his wife came to Los Angeles in May, 1923, living first in Brentwood, then building a palatial home at Wilshire Boulevard and Rossmore avenue.

It was while Barnett was "directing" traffic, that he was taken by a deputy United States marshal, on August 20, 1926, to Muskogee, Washington and New York for court and Senate hearings.

At that time Charles H. Burke, former Commissioner of Indian Affairs, testified Barnett had an income of \$67,000 a year and had \$500,000 in cash and securities. Barnett's income at the time of his death was \$2500 a month.

On March 31, last, United States District Judge James declared Barnett mentally incompetent, his marriage invalid and ruled that his \$300,000 California property in Los Angeles county must be returned to Barnett's estate to be administered by the Department of the Interior. These properties, according to the



Above is the Barnett mansion at Wilshire Boulevard and Rossmore avenue, while below is a picture of the Barnett ranchhouse near Henryetta, Okla., which was built when wealth began to pour in from the Indian's oil leases.

## END COMES TO BARNETT

### Wealthy Indian Dies at 93

Center of Long Years of Legal Battles Succumbs in Palatial Home

Autopsy Conducted as Signs Point to Heart Disease; Government Notified

In a civilization alien to his ancestors Jackson Barnett, reputedly the world's richest Indian, was found dead yesterday in his palatial Colonial mansion at Wilshire Boulevard and Rossmore avenue.

The Indian, who had found peace and comfort in the white man's world, far away from the bleak, rocky hill lands of his native Oklahoma and the oil wells that had poured riches into the lap of the picturesque brave who had lived in poverty during the first sixty years of his life, was alone when death summoned him to the happy hunting grounds.

The famous Creek Indian had been the principal character in a spectacular marriage tangle in which the United States government recently was victorious in having pronounced the union annulled after a series of legal skirmishes over a period of fourteen years with Barnett's white wife Anna Laura Lowe Barnett.

## FOUND BY MRS. BARNETT

It was Mrs. Barnett, who a Federal court ruling favoring the government had ruled was not the legal wife of the 93-year-old Indian, who found him in death at 5:20 a.m. yesterday.

Barnett, rising with the approach of daylight as had been his custom since childhood, had begun to dress himself when the sinister shadows of death enveloped him. Believing that he had fainted, Mrs. Barnett immediately applied restoratives while her daughter, Miss Maxine Sturgess, telephoned Dr. Joseph Nicholson, the family physician.

When Dr. Nicholson, after a cursory examination, reported that Barnett was dead, Mrs. Barnett refused to believe it.

"The Chief can't be dead," she said over and over again. "He can't be dead."

As Barnett had never submitted to the services of a physician, despite the fact that he occasionally felt badly, Dr. Nicholson, although expressing the belief that the Indian had died from a heart attack, called the Coroner.

## AUTOPSY CONDUCTED

The body of the man who had seen the primitive West change into a modern world was removed to the county morgue, where Chief Surgeon Wagner conducted an autopsy. He reported to Coroner Nance that he had "found a heart condition which could have resulted in death, being chronic mild myocarditis with calcification of the coronary artery."

Dr. Wagner announced that he will conduct a complete chemical analysis and microscopic examination, a report of which will be sent to the United States government authorities, as Secretary of the Interior Ickes was appointed guardian of Barnett following the ruling of United States District Judge James that the Indian's marriage to Mrs. Lowe was not legal.

U. S. Atty. Hall immediately notified Atty.-Gen. Cummings and the Commissioner of Indian Affairs at Washington of Barnett's death. Hall also requested Coroner Nance to furnish him with a complete report of the autopsy findings.

Tribal burial rites, born of the Creek Indian custom, which dates back to the beginning of the red man's habitation of the western

(Continued on Page 5, Column 2)



## Times RICHEST INDIAN IN WORLD DEAL

*Barnett Made Wealthy by  
Oil on Property*

*Former Warrior Rose From  
Poverty to Luxury*

*Government Victorious in  
Battle Over Wife*

(Continued from First Page)

world, will be denied Barnett, who long ago discarded the brilliantly colored facial paints, feathered headgear and buckskin clothes of his tribesmen for tailored suits, colorful neckties and expensive shoes of the white man.

Instead, private funeral service will be conducted at Pierce Brothers mortuary, 720 West Washington street, at 3 p.m. tomorrow. Burial will be on Sunrise Slope, Forest Lawn Memorial Park in Glendale.

Thus the bright shadows of approaching daylight will perpetually pay tribute to the warrior who fought under Chief Crazy Snake in the Peach Tree Rebellion in Indian Territory, now the State of Oklahoma, more than fifty years ago, when the Creek tribe waged war over the confiscation of their lands by the white man.

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government, were purchased by Mrs. Barnett from \$550,000 worth of Liberty bonds, which the government successfully contended in another suit were obtained by her from an asserted incompetent.

Following the court's decision Mrs. Barnett issued a statement that no person, not even the government, could take her husband away from her, and continued to live with him. Two weeks ago she went to Muskogee in an unsuccessful attempt to have the Indian agency there send Barnett's \$2500 a month allowance directly to him instead of through the Mission Agency at Riverside.

Other suits pending, all filed in the name of the government as Jackson Barnett's guardian, are those against attorneys, Harold C. McGugin and others, who were charged with having assisted Mrs. Barnett in the marriage and litigation that followed.

In Washington, D. C., the government has instituted a suit against the Riggs National Bank of that city seeking to compel it to turn over to the government the \$200,000 trust fund which Mrs. Barnett established for her husband's benefit after he had signed away \$550,000 in Liberty bonds to her.

Retake of Preceding Frame



## 364 SO ENDS ANOTHER CONQUEST OF HOLLYWOOD



Blackfoot Indians snapped at their powwow yesterday in Griffith Park. Seated, with the drum, is Many Treaties,

and behind him, left to right, are Turtle, Chief Coward, Yellow Kidney, Rolling Cloud, Mad Plume, Little Blaze.

Times photo

## BLACKFOOT INDIANS ROAM HILLS OF GRIFFITH PARK

Indians again yesterday roamed Griffith Park hills.

Big Beaver was there. And Spotted Eagle and Yellow Kidney, along with nine other of their Blackfoot tribesmen.

Around a campfire they gathered for a powwow.

Old buffalo hunters from Montana, the tribesmen were the guests of the local Indian Actors' Association.

For most of the Blackfeet it was their first visit to the Pacific Coast. They were brought here to appear in a motion picture.

### "ONE BIG DRINK"

Since coming to Los Angeles they have done much exploring. First they wanted to see the vast Pacific.

From Night Shoot, 74, oldest of the group, came the observation on seeing the ocean:

"One big drink."

Motion-picture sets amazed the men.

"Everything is only half," said Judge Old Person. "Buildings are only fronts. Nothing behind."

### RETURN TOMORROW

The visitors were feted because tomorrow they are to return to their homes. They have bought many things to present to their wives. A shopping tour down Hollywood Boulevard netted them pocketfuls of Indian jewelry.

"We make no jewelry on our own reservation," explained Iron Breast.

Many Treaties, head of the local Indian association, prepared the banquet yesterday for the visitors.

See Lucius Beebe in "Cafe Society" with Madeleine Carroll, Fred MacMurray—starts Tuesday, Paramount Theater.



# Effort Is Made To Take Relics Out Of 'Hiding Place'

Priceless Indian Exhibit Is  
Stored In Small Room  
Of Warehouse

A move today was launched to take the California Indian Exhibit, considered one of the finest in the world, out of its "hiding place" in a warehouse here.

Sponsors of the action believe the thousands of visitors who will be attracted by the Sacramento Golden Empire Centennial and the International exposition at Treasure Island should be given the opportunity of visiting the display in an easily accessible and more attractive location.

## Bank Building Suggested

Arthur Dudley, secretary manager of the chamber of commerce, suggested in a letter to Phil S. Gibson, state director of finance, that the display be placed in the state owned building at Seventh and J streets formerly occupied by the California National Bank, now in liquidation.

The display is located in a 35 by 10 foot concrete storage room in the Lawrence Warehouse at 1108 E Street. It is reached by climbing a flight of steep stairs, after which the visitor must push his way between bales of hops and storage boxes.

## Many Relics Undisplayed

Only one fourth of the relics are on display because of the cramped space. The remainder of the material is stored in more than 100 filing cabinets and boxes in the warehouse.

"Not very many people come to see the exhibit any more," said Ben W. Hathaway, curator of the exhibit. "We have tried to make it as attractive as possible, but we can show only a small part of the material we have. And, of course, it is pretty hard to get here."

## Hopes For Place In Fort

"I hope that someday we will have our own museum at Sutter's Fort, which surely is the logical place. In the meantime, it would be excellent if we could get into a better place so that visitors to the city during the centennial and fair could see what we have."

"The exhibit is priceless and is the finest display of California Indian relics, history and handiwork in the world. It would be a shame to keep it hidden away."

Included in the exhibit are many colorful ceremonial costumes, beautiful headdresses, countless bead collections, both prehistoric and semi modern Indian arms, cooking and grinding instruments, hand woven baskets of many designs, a dugout canoe and many other objects which have been painstakingly gathered since the exhibit was started ten years ago.

## Gibson Urged To Act

Dudley urged Gibson to give the suggestion to move the exhibit to the closed bank building "most serious consideration."

"Inasmuch as thousands of tourists will stop in Sacramento on their way to the Golden Gate International Exposition, and as hundreds will stop here to participate in the Sacramento Golden Empire Centennial," Dudley wrote, "it occurred to us that the old California National Bank Building, which is now the property of the State of California, would be a logical place where the Indian exhibit could be temporarily displayed during the 1939 tourist season."

# Priceless Exhibit Is 'Hidden Away' In Warehouse



The state's priceless exhibit of prehistoric and modern Indian relics and craft is tucked away in the Lawrence Warehouse on E Street, reached by visitors by climbing the steep, narrow stairs shown in the photo at the lower right. Upper left: Emma Allman, an employee at the warehouse, examines some of the

ornamental headdress feathers in the exhibit. Upper right: A general view of the cramped quarters, which permit only a small portion of the material to be shown. Ben W. Hathaway, curator, is shown in the lower left photo, with some of the valuable ceremonial adornment in the exhibit. Bee Photos



SECOND SECTION.

UTICA, N. Y., SUNDAY MORNING, JULY 2, 1911.

SECOND SECTION.

# INDIANS RETURN TO SHORE OF ONEIDA LAKE AND LAY CLAIM TO LAND THEY ALLEGE WAS SECURED THROUGH TREACHERY

**Descendents of Aborigines Take Possession of Property Near Constantia and Prepare to Litigate Matter in Courts—Oneidas Assert That Original Estates Were Taken From Their Forefathers at Feast When White Settlers Plied Chiefs With Liquor and Then Secured Valuable Holdings in Exchange For Rum—About Forty More Are Expected to Reach Encampment Soon.**

Back to the north shore of Oneida Lake on land which they claim was taken from their forefathers by white men through trickery, have come from Canada a band of Oneida Indians, who have "squatted" on the shore of the lake. There they remain, and no attempt has been made to dislodge them, for they have merely occupied an old building, while making preparations to take their case to the courts. The Indians are of pure breed, and adhere to the customs of their ancestors, though

they have abandoned blankets and feathers and now wear the garb of the white man, they cling to their tribal religion and customs and speak the Indian dialect, as they claim, unchanged from the time that central New York was the home and the favorite hunting grounds of the Oneidas and the other tribes in the Five Nations.

The spot to which the Indians came so unexpectedly is admirably chosen, and is said to have been a favorite with the Indians years ago. The fish-

ing is good there, and along the shore of the lake grow an abundance of the reeds from which the women of the tribe fashion baskets for sale. The men in the tribe find work by the day in the nearby farms, while the women are engaged in basket weaving and in caring for the several children which form an interesting part of the aggregation.

## Led by Shrewd Chief.

The chief of the tribe is a stalwart man, a fine conversationalist and extremely shrewd in his dealings. He is a typical Indian and such a character as is shown in books giving pictures of Indian types. Adorn him in war paint and feathers, with a bow and arrow and a tomahawk and it would not stretch the imagination far to believe he might have stepped from the tribal gathering of a century ago, or that he might be one of the characters in Cooper's Indian tales.

The members of the tribe are extremely reticent to talk with white persons. They willingly allow their photographs to be taken and invariably ask that they be paid for that privilege. The elderly squaw whose picture is printed in connection with this story demanded \$1 for the privilege of taking her picture, but did not press the demand when informed that the photographer would charge \$2 for taking the picture.

## More Expected Soon.

At present there are in the colony nine adults and six children. Forty-two adults are expected to join the colony soon. The Indians have taken peaceful, though perhaps forcible, possession of an old building. They live together in a primitive manner, cooking their meals outdoors, and living much in the old style Indian fashion, though tepees have been abandoned and instead of stone pestles the modern appliances for cooking are found, even in a limited quantity.

The first that the residents saw of the Indians was about two weeks ago when the band was seen walking along the road and scanning the scenery. They chose a place about two and a half miles from the village of Constantia and between Bernhard's Bay and that village. There, on the north shore of the lake, they set up their belongings, and were soon much at

home. The residents did not understand the procedure at first, but upon inquiry were informed by the Indians that the land had been taken from their forefathers by fraud, and that they intended to re-establish their claim to the land on which their ancestors had hunted and fished.

## Unable to Speak English.

Aside from the chief and one squaw the Indians speak English very brokenly, and the children are unable to speak or understand a word of English. It is said that the intention is to bring the children up to speak their mother tongue and not use the white man's language.

Aside from working on the farms and making baskets, the Indians find somewhat profitable work in picking berries in the vicinity where they are encamped. They are said to be willing and capable workers. The spot is within easy reach of the city of Syracuse, and there the women and children go to market their wares.

The claim of the Indians is somewhat ancient, but is said to be somewhat well founded. Their contention is based on a grant made to their ancestors following the close of the Revolutionary War. The colonists at that time decided to place the Indians on reservations. Every other square mile along the shores of Oneida Lake is said to have been deeded to the Indians already settled there, and they also claim land four rods back from the shore all the way around the lake. This gave the Indians an unobstructed path around the lake. The tribes occupied this land for some time, but with the increase in the number of settlers the greed of the white men grew, and a plot is said to have been concocted to gain possession of the fertile soil.

## Trickery Claimed to Have Been Used.

According to the Indian traditions a great feast was arranged, and the Indians were invited. There was plenty of good things to eat and an abundance of "fire water." The chiefs and lesser lights in the Indian organization were treated to a grand spread, and it is said the chiefs became stupefied with drink. At the height of the festivities the supply of strong drink is said to have been stopped.

The Indian craving for more drink is said to have been their undoing, for at an opportune time, it is alleged, the Indians were induced through their burning thirst to sign away their land holdings along the lake for a jug of rum. One of the chiefs, who was famed as an orator, is said to have urged the action and his advice prevailed.

## Removed to Reservation.

Following the deeding away of their lands the Indians removed to the Onondaga reservation. Later some of them settled in Canada and on other reservations in New York State.

Each year there is a gathering of the descendants of the tribes on the Onondaga reservation near Syracuse. There the chiefs confer, but the pub-

lic is not admitted to the sacred rites practiced, and visitors are not welcome except at a few of the less important functions. The rites which were practiced a century ago are religiously adhered to, and the chiefs and members of the tribes attend in the full regalia of their respective tribes. The gaily colored blankets and headgear, the feather adorned hats and the fine display of beads testify to the Indians' love of pomp and ceremony. What is done in the "long house," as the council chamber is called, is not made public, but it is possible that there was discussed a plan for the retaking of the land which the Indians claim was secured from them by treachery and by plying them with whisky and rum.

That the Indians are determined in their effort to regain land is shown by their retention of Supervisor William M. Gallagher of Cleveland to present their case in court. The matter will be taken to the Court of Claims and there the documentary evidence will be produced. If the claim of the Indians is found valid there will be several persons who will be affected as to their land holdings. Many property owners have occupied their lands for years, but if the claim of the Indians is maintained they will be compelled to vacate them. The outcome of the novel situation will be awaited with no small degree of interest. The Indians are said to be planning the erection of a larger barn and dwelling houses on the land where they have squatted.



**BACK TO HER ANCESTORS' HOME**

Aged Squaw in Encampment at Bernhard's Bay on Oneida Lake, Where Indians Claim Land.



**CLAIMANTS OF LAND ALONG ONEIDA LAKE**

Part of Tribe of Oneida Indians Who Have Taken Possession of Section Along Shore and Who Will Contest Their Claim in the Courts.



# MONTANA BLACKFEET ARE STARVING ON ROCKY, BARREN RESERVATION IN NORTH; SWINDLED OUT OF THEIR TRIBAL WEALTH

Kalispell Times Dec 29, 1921.

It is not generally known by the people of Montana that, while various organizations are collecting money in the United States for the relief of famine-stricken people in Central Europe and other parts of the old world, there is right here in Montana a colony of helpless, starving human beings who have been reduced to depths of poverty and wretchedness almost unbelievable through the administration of their affairs by the United States Indian department. On the bleak and barren Blackfeet reservation in Northern Montana women and children are starving to death this winter and there is suffering indescribable. Under-nourished mothers are unable to nurse their babies. Everywhere among these unfortunate people are suffering and want. The once wealthy and prosperous Blackfeet have been swindled and cheated by the United States government over a period of sixty years and have been gradually reduced by disease and starvation to a mere remnant of their former tribal strength through a policy of the Indian Department that could not have been more certain in exterminating them if it had been deliberately framed for that purpose. The manner in which the Blackfeet and other Indian tribes have been treated by the United States government has left a black spot on the escutcheon of this nation that can never be erased. Every American citizen may well blush with shame at the record of the Indian Department. But it is never too late to take action to relieve existing suffering and save lives of starving babies. The following article by James Willard Schultz, author of "My Life as an Indian" and many other books about the Blackfeet, tells of conditions as they now exist on the Blackfeet Indian reservation and gives a brief history of the manner in which thousands of these people have been killed by disease and famine while politicians in Washington of all parties have aided in reducing them to their present condition of terrible poverty. There are two things you can do to help these starving people. Write to the senators and congressmen from Montana and urge them to get relief for the Blackfeet. Send what money you can afford to give for saving human life to the Blackfeet Relief Fund, First National Bank, Browning, Mont.

(By James Willard Schultz.)

I have just returned from a visit of a month, with the Blackfeet Indians, in Montana, and can say without hesitation that they are in far worse shape to face the coming winter, than they were a year ago, when I was with them. At that time, a number of friends of the tribe opened, and handsomely contributed to, the Blackfeet Indian Relief Fund, Browning, Montana, and thereby saved many lives during the winter. Some thousands of dollars must be sent to the fund now if the old and helpless members of the tribe are to see the green grass of another spring; yes, and younger members, too, for in that bleak, windswept, unsettled portion of our country, there is no work to be done by Indians or whites during the winter months.

That the Blackfeet are in this pitiable condition, is all the fault of the Indian Bureau, in Washington, as I shall here briefly relate:

In 1855, at the junction of the Missouri river and the Judith river, the United States by treaty with the Blackfeet, formally recognized their ownership of a vast tract of plains and mountains, bounded on the north by Canada; on the west by the summit of the Rocky mountains; on the south by the entire length of the Musselshell river, and then the Missouri river down to the mouth of the Milk river; on the east by a line running from the mouth of the Milk river due north to the Canadian line.

In 1867, by executive order of President Grant, the Missouri river was made the southern boundary of the Blackfeet reservation. Later executive orders so reduced the size of the reservation that, at last, it extended only from the Canadian line south to the Marias river, and from the summit of the Rockies east to a north and south line cutting the mouth of this river. All of the executive orders were made without the consent or knowledge of the Blackfeet. They never knew

that they had been issued until the winter of 1879-80, when a detachment of U. S. soldiers rounded them up in the Judith basin, where they were hunting buffalo, contented, rich, happy in their own country, and drove them north to their agency, there to begin to starve. That they did not resist the soldiers and kill all of them, was due to the fact that, in the winter of 1870, a command of mounted infantry under Colonel Baker, had attacked one of their camps on the Marias river and massacred the men, women and children as they slept in their lodges. After that they said it was useless to try to fight the whites, for if they did, they would surely lose their women and little ones.

In the winter of 1883-84, more than five hundred of the Blackfeet died from starvation at their agency, through the fault of the Indian Bureau in not supplying them with food in this, the second year after the extinction of the buffalo and other game of the Montana plains.

In 1887 the Blackfeet sold the eastern part of their reservation to the United States for \$1,500,000. In 1896 they sold the extreme western part of their reservation—the region that is now Glacier National park—for \$1,500,000. So was their reservation cut down to a tract of high and bleak country about sixty miles square.

Not until the starvation winter, 1883-84, did tuberculosis begin to affect the Blackfeet; from that time on it became increasingly prevalent and so reduced the tribe that, in 1896, it numbered less than two thousand souls. The vast sum of money to their credit in Washington at that time, was more than sufficient to assist every family on

the reservation to become self-supporting, and under the administration of two efficient and absolutely honest agents, Major George Steel, and Captain L. W. Cooke, U. S. A., a fine start was made with a portion of it. Thousands of head of stock cattle were bought, and distributed to every family according to its size, and many thoroughbred stallions were issued for the improvement of the Indian horse herds. Wagons, harness, mowing machines and other farming machinery were also issued to the families. They were not allowed to kill or sell any of their cattle other than the steers they raised, and as they were issued weekly rations sufficient for their needs, their herds of cattle and horses rapidly increased in numbers; they were actually well upon the road to self-support.

This period of Blackfeet prosperity was during the administration of their affairs by Major George Steel, two years; Captain L. W. Cooke, two years and then Major Steel again for two years. Then began, under other agents—a succession of them—the frittering away of the Blackfeet funds and the decline of the tribe. The great setback came when the Indian Bureau decreed that rations should be issued only to the old and infirm members of the tribe. As there was never any work to be had in that remote and unsettled part of Montana, the Indians began killing their cattle and selling them, and their horses, in order to obtain food. The reservation traders bought many thousands of them, particularly the cattle, at ridiculously low prices, until finally they had about all of them. But while the Indians still had a few cattle and horses, the Portland Land and Loan Company, a subsidiary of the great packing firm, Swift & Company, was allowed to graze so many cattle upon the reservation that the range was eaten out, and in the severe winter of 1919-20, the last of the Indian cattle, and all but a few of the Indian horses, died of starvation, and the cattle of the white men too.

But before this happened, the Indian Bureau had begun issuing to the Blackfeet, the patents in fee to their allotments of land, two hundred and eighty acres of grazing land, and forty acres of irrigable land to each man, woman and child of the tribe. The patents came in great batches from Washington, and the Indians were notified to call at the office of their agent, and sign for them. Many members of the tribe did not want to accept them, but were told that they had to. Thus many of them, by acceptance of the patents, became citizens of the United States against their will, citizens who could neither write, read nor speak the English language. And of course, starving as they were, they began at once to sell their land patents to the reservation traders, and real estate dealers, for whatever they could get for them, never more than a very small percentage of the value of the land. Of these buyers, one, a reservation trader, had two hundred and twelve patents a year ago, and now, I believe has some-

thing like four hundred of them. I am told that in many instances the Indians have been outrageously robbed in these transactions. I strongly recommend that a lawyer of ability and proved honesty be sent to Browning, the Blackfeet agency, and to the office of the county recorder in Cutbank, to investigate these Indian land sales. George Star, an intelligent, reliable English-speaking Blackfeet, residing in Browning, will gladly aid the investigator.

The greatest crime that the Indian Bureau ever committed, was in issuing to the Blackfeet, hungry, starving, shivering people, the patents to their allotments, for they have now lost their tribal rights, and have become pauper citizens of our country. Those who have not sold their lands, are without exception unable to pay the state and county taxes upon them. Nor can they work the lands themselves. Some years ago the Reclamation service began the irrigation of Blackfeet reservation lands, and altogether has expended more than one million dollars upon the project, and that vast sum is a charge upon the lands. The canal system was said to have been built for the benefit of the Indians. Actually, it benefits only the white people who have bought the Indian lands. Many years ago, while a resident of the Blackfeet reservation, with the Fathers of the Holy Family Mission, Bear Chief and Tail-Feathers-Come-Over-the-Hill, I got out a ditch from the Two Medicine river. Later on, and without paying for our work, the Reclamation Service took over this ditch and enlarged it. Last summer, Comes-With-Plenty, sixty years old, and suffering from want of food and half-blind, used some of the water of the ditch that his father had helped build, to irrigate a few hills of potatoes that he had managed to plant. The Reclamation Service called upon him to pay \$46.00 for the water that he used. With a bitter laugh he said to me: "They will never get it! That is more money than I have seen in many winters! And anyhow, why should I pay for the use of a ditch that my father helped to dig?"

During this past summer of 1921, my son, Hart Merriam Schultz, has had his studio in the town of Glacier Park, which is in the Blackfeet reservation. On the day that I arrived there, September 27, his grandfather, Yellow Wolf, old, blind, and with a family of four, had come to him for further help in the way of food. The rations issued to him for a period of fourteen days, lasted but four days, and all summer long he and his dependents would have had to endure ten-day periods of starvation had not my son come regularly to his relief. Other old relatives and friends of his dead mother were constantly coming to him to ask for a little money with which to buy food. One old woman, feeble and in rags, who had walked seven miles across the plain to ask him for help, broke down and cried piteously when he gave it. None of these people, proud and independent as they have always been, would have even thought of asking him for food had

they not been actually starving. Previous to my arrival in Glacier Park, my son had visited the Indians in their homes along Two Medicine river, and Little Badger and Big Badger creeks, and had found them without food other than a few small trout that they were catching, and in a few of the homes, a very little flour and beans. The latter were being boiled in straight water, for the people had no bacon fat of any kind with which to make them palatable. I found the same scarcity of food in the homes of the Indians that I visited. Just as I was to take the train to return to California, I was told of a family, a deserted wife named Monroe, and her children, who were starving right in Browning, one of the children having recently died from want of food. I saw many emaciated Indian men and women in Browning, hungrily looking at displays of food in the store, which they were unable to buy. None of them asked me for money, but when I handed them small sums, tears of gratitude filled their eyes as they hurried to the butcher shop to purchase meat. They were so overcome that they couldn't even voice their thanks for what I gave them.

At that time, some of the able-bodied Indians were working upon an automobile road that was being built across the reservation. They received fair wages for what they did, but none of them could earn enough to more than support their families during the period of road construction. Last winter, after I had informed the Indian Rights Association of Philadelphia, of the dire need of the Blackfeet, the Association secretary went to Washington and got the Indian Bureau officials to promise that they would expend \$25,000 for the immediate needs of the tribe, and we all believed that this was done. To my great surprise I was told that this money was being expended for the construction of an automobile road, "For the whites to ride upon; few of us have even wagons to use upon it!" one old Indian remarked.

While on the reservation, I interviewed the present agent—now called superintendent—for the Blackfeet. He has done very commendable work in visiting every Indian family of his charges, obtaining photographs of them and their homes, and inducing them to plant vegetables and wheat. He offers to all who will set the posts around forty acres of land the wire to complete the fence, and then to each family so doing, he will furnish 1 cow, 20 sheep, and one dozen chickens. They will be required to put some of the fenced acres into wheat, and he intends to provide grist mills with which to turn the grain they raise into flour. I believe that this experiment is doomed to failure, and for these reasons:

1. Few of the Indians have lands which they can irrigate, and three years out of five, drouths or summer frosts will kill the growing grain. Of the seed planted last spring, not one-tenth of the amount was harvested, I was told.

2. Many of the families no longer have teams and wagons and machinery with which to fence and farm forty acres of land.

There remains but one hope for the Montana Blackfeet, and that is, to obtain from the government a portion of the value of the vast territory arbitrarily taken from them by presidential executive order. On April 11, 1921, Congressman Riddick, of Lewistown, Montana, introduced a bill, No. 2432, which provides that the tribe, through its lawyers, may bring suit

"Pape's Dis- self the surest Gases, Flatulen- ness, Fermenta- stress caused by a give almost immedi- and shortly the sto- so you can eat favori- fear. Large case costs at drug store. Millions nually.

against the United States for the value of the land. All persons interested in this should urge their senators and congressmen to pass this bill at an early date.

In the meantime, as I have stated, the Blackfeet are starving. The Indian Bureau, having committed itself to the policy of making pauper citizens of the majority of the members of the tribe, and far under-ratifying the old and blind and infirm, will not help them in their need, so we must. I earnestly urge all friends of the Indians to send at once to the Blackfeet Indian Relief Fund, First National Bank of Browning, Browning, Montana, all the money that they can spare for this purpose. The fund is administered there by the cashier of the bank, and George Star and Joseph Brown, two reliable members of the tribe. The three decide upon the families to be helped, and issue weekly checks upon the fund at the rate of \$4.00 per week per family.

JAMES WILLARD SCHULTZ.  
University Club,  
Los Angeles, California.



Blackfeet Braves.



# "WE REACH THE POINT OF LIFE OR DEATH!"

## Pueblo Indians' Cry to American People

### CRISIS IN THE AFFAIRS OF RED MEN TRIBE

By JOHN COLLIER

**T**HE United States Government capable of being either intelligent or honorable in matters where the Red Indian is concerned? This question has been answered "No!" a great many times in what Helen Hunt Jackson has called the Century of Dishonor. It is going to be answered "Yes" or "No" in the settlement by Congress of the fate of the New Mexico Pueblos, which are twenty in number, with a population of 9000. The Pueblos in their memorial to the American people in November stated: "We have reached the point where we must either live or die." Whether they shall live by their own self-supporting efforts or die through neglects and misdoings on the part of Congress and of the Department of the Interior will be decided in the next few weeks or months at most.

Hearings on the Pueblo question were held last week before the Senate and House committees at Washington. A delegation of seventeen Indians, representing the all-Pueblo Council of New Mexico, traveled at their own expense to state their own case to Congress. In addition, they will state their case to the American people at meetings in Washington, New York, Boston and Chicago. They are accompanied by Mrs. Stella M. Atwood of Riverside, Cal., chairman of the Indian welfare committee of the General Federation of Women's Clubs, and by Father Fridolin Schuster, missionary of the Franciscan Order, representing the Archbishop of Santa Fe. The organized women of America are concerned for reasons of justice and also because woman, in the Pueblos, holds a position of dignity and power met with in few countries of the white man. They are concerned because the Pueblos maintain a system of education for children from which the white race has a great deal to learn. Then Franciscan Fathers are concerned because they Christianized the Pueblo Indians 300 years ago and worked out and maintained a successful Indian policy for 200 years, while now they see the Pueblos being clubbed over a precipice to extinction.

An explanation must be given about these remarkable Pueblo Indians. They were highly civilized before the white man came. They have lived in towns and farmed the desert through irrigation for several thousand years. Their culture is like that of the Mayans of Yucatan and the Aztecs, but they have always differed from the Aztecs in being never warlike. Terrific fighters in defensive war, they never waged wars of conquest. They are not believers in force. Discipline in the Pueblo is enforced through mockery, not through whips or jails. They are very conscious that it is a bad thing for a man to hate or to cherish revenge, and though outraged by the white man and by the Government they never give expression to bitterness even in their private councils. The Pueblos are co-operators. Every man, woman and child gives service to the community without pay. They hold their lands in common, but give the individual an ownership over what he produces and the right to transmit it to his children or to sell it within the tribe.

But the Pueblos are more than just the original American Quakers, as Charles Lummis, the great writer of the Southwest, has called them. They are artists in living and artists in the grand style. Every one born in the Pueblo becomes a dancer, a singer, an actor and a producer of drama. There are times every year when the whole Pueblo population, except the babies and the very aged, is an actor in marvelous pageant-dramas, religious in character, which probably have no rivals on earth for complexity and rhythmic, dramatic power. White men come and look on, but admission is never charged, the hat is never passed for collections and the visitor usually is sent away with gifts. Some of these dramatic rituals take place far in the mountains or in some inaccessible part of the desert, with no onlookers save the participants, realizing completely the ideals of community drama.

In addition, the Pueblos are masters of pottery arts, of costume and of pure design. Theodore Roosevelt said, "They are one of America's most precious possessions. Let us cherish them tenderly and proudly!"

The Pueblos have never received rations from the Government. They have never received grants of land, but only the confirmation of fee-simple ownership which existed before this country annexed New Mexico, together with the use of some executive order reservation land. They probably are the only Indians who have bought land in large quantities. Peaceable, moral, self-supporting and productive, they were recognized by Spain as being civilized, and under the Mexican regime they were entitled to vote. Only when the United States came, and the Bureau of Indian Affairs took them in charge, were the Pueblos thrust from their place among recognized civilized communities and there began that chapter of oppression which brought them face to face with death.

The nature of the present crisis can be stated in few words. The Pueblo life rests on the land. The whole social system—even the religious system—of the Pueblos (and their ancient religion survives with full force, though they are Christian, too) rests on

the foundation of agriculture. When the white man came he found land ready made, irrigated with primitive skill, by the Pueblos. The Kingdom of Spain set aside for the Pueblos 17,000 acres of land for each. There are twenty Pueblos. The Indians collectively purchased additional land. The Spanish land grants, save in the case of Zuni Pueblo, were confirmed in 1858 by Congress and President Lincoln affixed his signature to the parchments. The Indians have the parchments—they have lost the lands. At a later date the Court of Private

trespasses? These Indians have no status, either individual or tribal, save the status of minors or wards. The Government has constituted itself their guardian. The Bureau of Indian Affairs has constituted itself their monopolistic guardian. It has been the Government's task to put an end to the encroachments on Pueblo land. The Government has grossly failed in the duty. Taos has lost over 3000 acres of its best land. Tesuque has been robbed of all its water. Santa Clara retains the use of about 200 acres of

starvation, or gone into the mines, the railroad towns, into the peonage of unskilled industrial labor. That will be time to develop the water, to enrich the land!" Whatever the mental process of the Indian office, the projects for water have been left in the files.

And now the crisis. The story of the Bursum bill has been told in news dispatches. That bill was framed on instructions from Secretary Albert B. Fall by Ralph E. Twitchell, who is the United States attorney paid to defend the Pueblo Indians. It was

In brief, the Bursum bill with elaborate method would have wiped out the Pueblos.

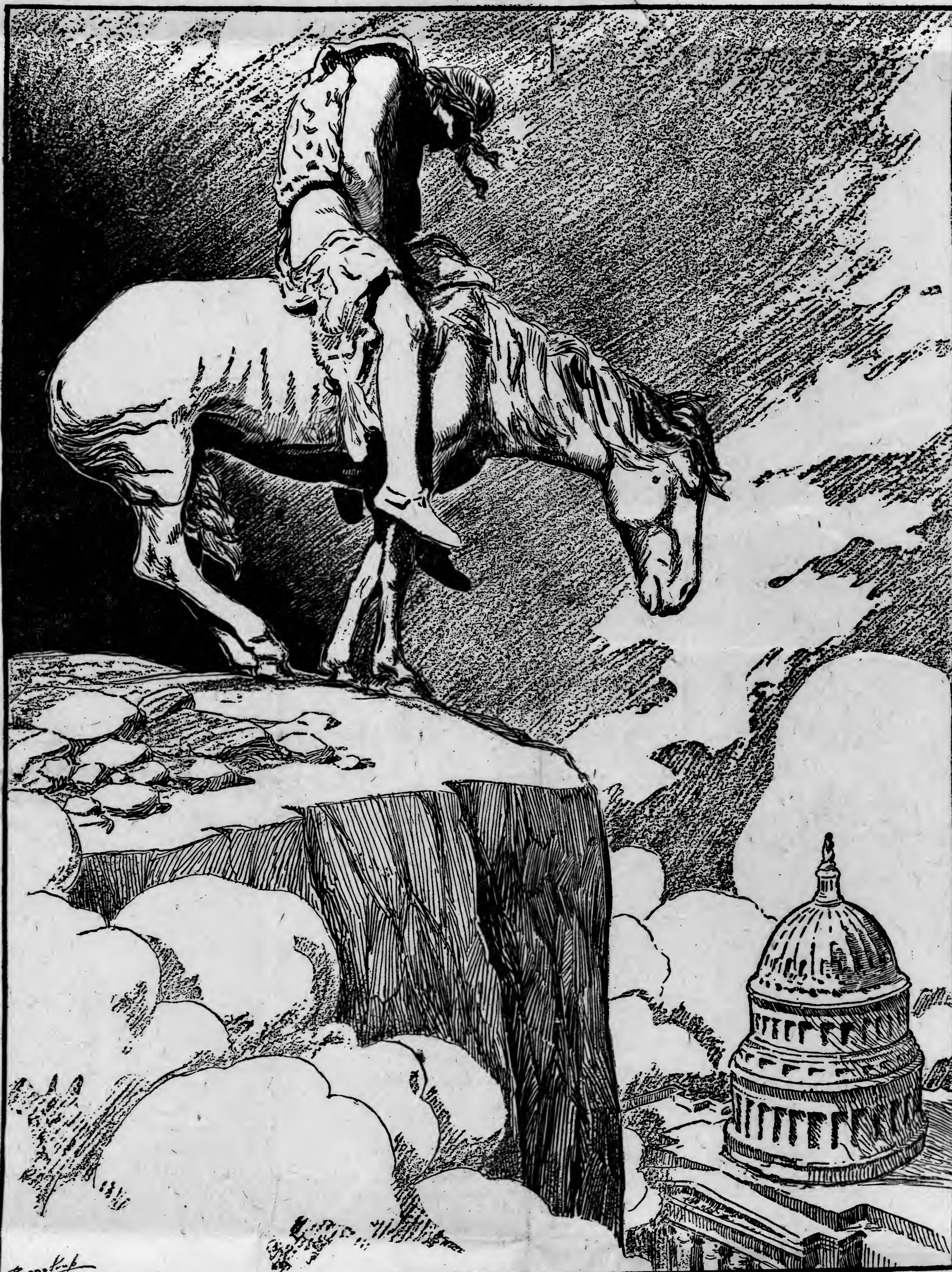
This bill now lies in the Senate Committee on Public Lands. Meantime Representative Snyder, Republican, of New York has introduced a modification of the Bursum bill, which retains a number of that bill's worst features. Snyder is chairman of the Indian Affairs Committee of the House.

To meet these assaults there has been introduced the Jones bill (Senate 4223). The Jones bill has been proposed by the Pueblos themselves, acting in harmony with the General Federation of Women's Clubs and several other organizations, which want to avert the crowning dishonor of Indian history. This bill is remarkable in what it shows as to the mental attitude of the Pueblo Indians. These Indians have valid title to the tens of thousands of acres which have been taken from them illegally by the white man. But they say, "We, the Pueblos, do not want to hurt the white man. We do not want to thrust his settlements off our land. Give us the improved irrigation and drainage systems which have been promised us for so many years; remove the white squatters from the midst of our own villagers; give us the land to live on, and then grant clear title to those old settlers who are now on our land in good faith, even though their fathers may have stolen the land!" This result is to be obtained through appropriations for storage, drainage and ditches totaling \$905,000 for the twenty Pueblos, and by the creation of a special court of Pueblo Indian land claims, appointed by the President, charged with the duty of settling land cases out of court so far as possible and with broad discretion as to titles, boundaries and compensation to settlers who must be dispossessed or Indians who must be deprived. An important feature of the Jones bill is that it gives the Indians a right to name associate counsel of their own to represent them in the negotiations. This plan is regarded in the Department of the Interior as a climax of un-Americanism and impertinence, for are Indians—even these sage and gentle Pueblo Indians—men? No, they are minors, wards, dependents—Indians. Their status is slightly more definite than the status of cattle or of caged wolves.

The Pueblos are facing their crisis with complete consciousness. They met at Santo Domingo Pueblo on November 5 last for the first formal council of all the Pueblos that ever took place. They formed a permanent All-Pueblo Council for mutual defense and co-operation. In the two days and nights of that meeting, where every word spoken was translated by interpreters into five languages—English, Spanish, Tewan, Keresian and Zuni—the amazing history of their greatness and their ruin was recalled. Their present situation was described by themselves. The Bursum bill was analyzed and the provisions of the Jones bill were indorsed and a cry of near-despair was raised, which the people of the United States listened to. Out of their extreme poverty these Indians raised the money to send their delegation of ten to Washington. Friends of the Pueblos are hoping that the American people will not allow the Pueblos to spend this money for rectification of abuses which America, not the Indians, is responsible for.

At that meeting the capacity of the Pueblos for democracy was well tested. The excitement was extreme and the issues were life and death. All the strong individualities of the Pueblos were present. Half of the entire meeting proceeded without a chairman and no parliamentary rules were needed. Every one spoke and none interrupted another. The melodious boom of voices never became an excited shouting. All decisions were unanimous before the end. It is so in all the Pueblo councils. They have complete democracy, with steadfast effectiveness. It is their nature and, further, it is the product of their system of social and civic education for youth, which puts any system of moral or civic training in the United States to shame.

It has been stated that these Indians are self-supporting and neither ask nor want charity or rations. But there is one thing which they are asking with desperation. That is medical service. Trachoma has invaded the Pueblos, mostly brought back by the children, who are forcibly taken away to the Government boarding schools. Tuberculosis has invaded them. Forced to go out long distances for periods of months and years to earn money for the support of the old people and the babies, the young men have brought back venereal disease. The undernourishment which prevails in most of the Pueblos creates a seed-ground for many diseases. The Pueblos themselves have started, through their governing councils and their caciques (the priests of the ancient religion) a campaign for social hygiene. But they petition for medical treatment. It is withheld from them. The medical service of the Bureau of Indian Affairs in the Pueblos is worse than a shadow. Some of the doctors are admirable men, but they are forced to cover impossible areas with impossible numbers of patients. They are hopelessly undersupplied with apparatus, with drugs, even with transportation facilities. They are wound up in red tape. The condition is notorious for the whole Indian service. But seen in the Pueblos, which even without epidemic sickness are reeling at the edge of the grave and are being pushed into the grave, the condition appears as a national scandal.



Land Claims confirmed the title of the Pueblos to the grants purchased by them. The Pueblos have the confirmation, but they have lost the purchase grants.

In brief, white men have been encroaching on the Indian lands and tapping their ditches and diverting their water until many of the Pueblos are slowly starving to death. Not very slowly either. The per capita income of Tesuque in 1922, for each inhabitant, was a few cents under \$17. The per capita income of San Ildefonso was a few cents over \$14. The per capita income of San Juan Pueblo was a little over \$30. The per capita annual income of Taos Pueblo, in a good year, is \$38. This means all that they produce and all that they earn—all that they consume. They are starving. But it has never occurred to any of these Pueblos to ask for charity or for Government aid. Nor are they ever so poor that they cannot find means to entertain the stranger without charge. Just at this time San Ildefonso and Tesuque are receiving aid, for the first time in history. It was forced on them because tuberculosis, planted in the starved bodies of the children, was sweeping them off rapidly.

What has the Government done about these

arable land. Picuris retains only about forty acres. The Indians have protested ceaselessly. Twice they have pulled down an encroacher's fences and then there have been wild announcements of "Indian war," and in the last case, in 1921, the superintendent who failed to dissuade the Pueblos from this pitiful assertion of rights was transferred to a place remote and lonely.

Meantime the Government has spent over \$10,000,000 on irrigation projects in other parts of the Indian domain, but save in the case of Zuni Pueblo it has done virtually nothing for the Pueblos. The water is there; the engineering and fiscal projects for developing it had been thrust on the Indian office by the engineers of that office. In the Indian office the projects have died. They need cost the taxpayers ultimately nothing, being sound business projects which could, if Congress desired, be made reimbursable. Had these projects been carried to execution there would today be plenty of land for whites and Indians alike in New Mexico. But the unconscious reasoning seems to have been: "The Pueblo Indians cannot be 'civilized' (according to the Department of the Interior model) until they are first dispersed. Also why enrich the Pueblo Indian? Soon they will be gone—gone into death through

denominated by Secretary Fall "an administration measure." It was brought up in the Senate without public hearings in committee, and was passed in September. Its career in the House was checked through a Nation-wide protest by the women's clubs and by other friends of the square deal. It was recalled by the Senate in November on motion of Senator Borah, who stated that the bill had been passed under a misapprehension. Its purpose and effect had been erroneously described on the floor of the Senate by Senator Bursum of New Mexico, who had sponsored it. It has been stated that the Government had failed to protect the Pueblos against encroachments. This bill carried out the logic of the Government's record. It required the courts to give clear title to the encroachers. The Government has warred on the self-governing institutions and the cultural life of the Pueblos. This bill carried out the Government's logic. By throwing all internal affairs of the Pueblos, including the right to hold office, into the United States courts, it struck at the heart of the Pueblo life. Attorney Twitchell, who drew the bill, had stated that the local New Mexico courts never gave a square deal to the Indians. Therefore the control of water, essential to life, was placed under the New Mexico State courts.











# INDIANS OF STEADY, INDUSTRIOUS TYPE POPULATE EIGHT RESERVATIONS SITUATED IN SAN DIEGO COUNTY

## YEAR SEES 'OLDEST INDIAN' DIE IN COUNTY HOSPITAL; SUCCESSOR 100 YEARS OLD

There died early this last fall at the county hospital in San Diego an Indian chief who has perhaps lived longer in this region than any other human. Chief Jose was a child when the American flag was first (unofficially) raised in San Diego in the year 1829; a boy of 15 when Dana sailed into San Diego in search of his material for "Two Years Before the Mast"; a sturdy young "buck" of 25 when General Fremont arrived on July 29, 1846 and officially raised the American flag for the first time on the Pacific coast, and has lived here ever since during the countless events which have made up the steady progress of civilization and Americanization in the extreme southwestern portion of the United States.

Chief Jose is gone and others supplant him as the "oldest Indian" in San Diego county. Chief, perhaps, among these is Angel Kwilp, said to be 100 years old and now busily engaged in constructing for the Smithsonian institution a full-sized replica of the primitive type of house used by the Southern California Indians before the advent of the Spaniards and before adobe construction had been introduced into California.

And while one may still hear many a story from eye-witnesses, among the Indians and others, of aboriginal life of the most primitive type, of hardships and cruelties and of the wonders of archery, the average Indian of today lives on one of the eight reservations maintained in San Diego county and farms his own bit of land or works for others in much the same manner as the white man.

The Indian of today as represented by the inhabitants of the eight tribal reservations located in San Diego county, is an industrious, patient, energetic, self-supporting and self-respecting human being who is attending to his own business and caring for his own needs with an almost negligible exception.

Indians have been given land, which is perhaps only right, but they must support them. They grow grain, fruit, vegetables and live stock with success, which they use themselves or sell on the open market.

### Fundamentals Taught To Young of Indian Race

The Indian children are taught the fundamentals, including music and art and many of the older ones advance to higher institutions for the further study of such subjects as appeal to them or fit them for a better and more successful life.

About 20 years ago conditions were more or less unsettled from the viewpoint of the Indian here and caused unrest due to the fact that they were removed from their lands at Warner's ranch to Pala. They felt quite naturally after this experience, that they were not secure in their possessions and homes. It seemed to them that they could be moved by authority from Washington at any time, without guaranty of any desired permanency in the home places which they might build up and improve.

But now the government has given them title to lands in one of the most fertile valleys of southern California, under the shadow of the cross which the beloved Padre raised more than 100 years ago. Each Indian, whether man, woman or child, is now given a patent to one and three-quarter acres of irrigable land and five acres of dry land, much of which has also been brought under irrigation. Each head of a family is also given two lots for home purposes.

### Government Approves Of Indian Fiestas

Among the activities of a mixed historical and social nature which the Indians of these reservations engage in is a series of fiestas held during the summer months in which the various reservations in turn entertain each other and which the government approves hoping that they will gradually develop into a series of fairs for the exhibition of farm products and other handicrafts of the Indian.

The art of basket weaving is one which might well be revived by the offering of prizes at such Indian fairs because "it won't hold water" is a common term of approbrium which distinguishes the Indian basket of today from those woven before the Spaniards began to supplant utility and pride in this fascinating art.

In the olden days the manufacture of baskets was a man's work, but today it is a woman's work and the Indian women feel the duty of providing the utilities such as the woven basket and the graceful olla, the warming blanket and the burden net.

Basket weaving was then a high art and they were woven with such tight stitches that the basket would hold water and could be used for cooking. In those days the Indian basket was a "household necessity." But as the older women, who wove their baskets for service, die out or get too old to pull the stitches tight, the younger generation is weaving looser to speed up production and daubing more paint on to catch the eye of the tourist who "dotes" on Indian relics made to order for him by the shrewd younger women of today.

### Eye Witnesses Tell Marvels of Archery

The stories told by old Indians scattered about on the various reservations in San Diego county, the truthfulness of which is substantiated by others who had witnessed the feats, are many and interesting. To relate every credible story would make a large volume but a few instances will indicate the Indian's real skill with these primitive weapons.

Perhaps one of the most remarkable of these arches was old John, a Sequan Indian, who appeared suddenly one day in El Cajon as nature made him. He was finally induced to don overalls, which he put on only so long as he was forced to because they chafed him. John could drive his arrow into a jackrabbit that was bounding through tall wild oats.

Another story is told by Charles Cameron, customs inspector at

Campo, who was an eye witness to one of these feats of marksmanship. An old Indian was shown a small coin and told that he might have it if he could hit it with an arrow at 30 yards. The coin was set up and the Indian without hesitation shot three arrows, the first two grazing the coin on each side, and the third hitting its mark squarely as though he had the utmost contempt for so easy a mark.

### Running Deer Shot At Distance of 300 Yards

Nafeso Lachapa of Mesa Grande relates that his father, who was a mighty hunter in his day, could sink an arrow into the shoulder of a running deer and never miss.

"How far away?" he was asked. "Narciso, standing in the doorway of his cabin, pointed to a ramada and replied:

"From here to there and never miss. He always kill if the arrow have stone head."

The distance was measured and found to be 300 yards. At that distance the arrow must have described a high curve and fallen on the running deer.

Stirred by these tales of the older Indians, archery as a sport has taken hold of a number of San Diegans and "shoots" have been held in Balboa park in certain portions of which every natural advantage exists for practice. Mr. J. Jessop, pioneer resident of San Diego, and retired merchant, has for years made a hobby of archery and gathered a wonderful collection of bows and arrows, many of which have been loaned and are on display in the great museum in the Science of Man building in the park, where thousands have viewed and enjoyed the exhibition.

### Skill in Manufacture As Well as Shooting

A general idea of the Indian's skill with his bow and arrow may be had from the knowledge that a fair expert could whip arrows out of his quiver and shoot them fast enough one after another to keep an arrow in the air all the time.

The shaft of the arrow was usually made of caribbo reeds which, if they needed straightening, were heated and slipped into a long, straight groove, which had been cut into some big rock, and left till they stiffened in shape. A gummy substance from the chamise wood was used as glue to stick the arrow head on one end and feathers at the other.

### Granary Baskets And Coca Blankets

#### Some Old Baskets Were Loosely Woven

The granary basket was loosely woven out of willow withes with the bark and leaves left on them. It stood four or five feet high and was used for storing acorns and generally held several bushels. These baskets had then to be set on ollas to protect the acorns from rodents.

#### Coca Blankets Now No Longer Woven

The old Indians also wove blankets from a fibre of the Spanish dagger, but it is doubtful if there still lives one who can weave these coca blankets. A rare relic of this type is in the possession of E. E. Davis of Mesa Grande whose collection of specimens of Indian arts is the result of years of research work among the Mission tribes. Chupicuara and Senon Mero of the Pala reservation are believed to have been the last Indians who made these blankets. The plant was crushed and soaked in water of the hot sulphur springs, which the Indians say was essential to the process. The fibre was then combed from the pulp and twisted into coarse thread and pegs in the ground served as a loom.



Indian woman and her household utensils



Maria Diego and baby.

### Wigwam Built By Old Indian For Institution

Laboriously and with a patience mastered through a century of life, Angel Kwilp, 100-year-old Warner ranch Indian, constructed recently for the Smithsonian institute a full-sized replica of an Indian wigwam such as were once used by the early California Indians.

The wigwam is circular and is about 15 feet in diameter, while the height is about 16 feet. A stake is driven in the ground and a string tied to it; a circle of the desired radius is inscribed on the ground. Willow poles are then cut. Post holes are dug a step apart around the circle with a primitive crowbar made by hardening the point of a sharpened stick in the fire; the earth is scooped out with Indian baskets or with the hands.

The poles are brought together at the top and are securely tied with string made from the fiber of the red milkweed. The fiber is prepared by twisting on the bare knee and is very strong. Over the framework of poles wild brush is lashed horizontally to serve as a bed for the thatching which is put on in six or seven tiers.

#### Grass Pulled Up by Roots So Thatch Will Not Rot

The thatching material is a peculiar grass which grows on the higher open hill sides of Warner's ranch. The plants are pulled up by the roots, because if the stems were cut water would enter and rot the thatching. These plants are alternated as they are placed on the roof, one of them being placed right side up and the next one upside down. To avoid the excessive use of milkweed string, the making of which is a laborious task, the grass is tied with a rope by an ingenious device. A supple willow twig is run across so that it holds the grass tightly for a section of the roof, one of them being placed right side up and the next one upside down. To avoid the excessive use of milkweed string, the making of which is a laborious task, the grass is tied with a rope by an ingenious device. A supple willow twig is run across so that it holds the grass tightly for a section of the roof, one of them being placed right side up and the next one upside down. To avoid the excessive use of milkweed string, the making of which is a laborious task, the grass is tied with a rope by an ingenious device. A supple willow twig is run across so that it holds the grass tightly for a section of the roof, one of them being placed right side up and the next one upside down.



Angel Kwilp 100-year-old "home builder"

twigs is six inches thick, hard as a board and impervious to rain and wind.

#### Fireplace Just a Pit; Chimney Only a Hole

At the top of the house an ample hole is left for the exit of smoke and in the middle of the earth floor a pit 10 inches deep is dug which is used as the "atizadero," or fireplace of the house. Around this hole are placed three pot rests for supporting the Indian ollas which are used for cooking purposes.

The door of the house is a "petate," or tule mat. These are woven from the large tufts which grow in the lakes, the weaving being done with milkweed fibre. The Indian word meaning "to look the door"

really "to tie the door," for the only protection from the intruder when Indians went away and left the house was to tie the tule mat across the door. But Indian courtesy and custom forbade anyone from entering a house when no people were around, and Indians did not steal from each other.

Tule Mats Provide Warmth for Sleeping Similar mats were used for sleeping and for sitting on the floor. These mats were like newspapers and are surprisingly warm when used for such purposes. The Indians lying at night had nothing between themselves and the cold earth except one of these "petates de tule."

Some of the Indians at the houses lined on the inside with similar tule mats, much as the Americans used wall paper. The poorer houses had the willow twigs showing on the inside. Between the poles and the thatching all kinds of Indian utensils and furnishings were inserted, offering a convenient place for placing such objects, where they would be out of the reach of children and in sight when they were needed for use.

Baskets, storage vats, regalia cases and other furnishings will complete the equipment of this primitive wigwam, which is the first ever constructed for scientific purposes.

Running Hot Water Feature at Warners Some of the Indians at the springs had their houses arranged so that the hot water ran through them and had the curious custom, reported from no other place in the world, of sleeping in the warm water. "Some of the Indians would sleep all night with their bodies in the water and only their heads sticking out," stated the aged informant, Angel Kwilp. "You would think that it would kill them, but they got used to it. They had the hot and cold water running as Americans have in a modern bath tub, and they would switch the water from time to time to keep their bodies the right temperature. Seals live in the ocean and stay in the water all the time and it does not hurt them, and that was the way it was with these Indians."

### Running Hot Water Feature at Warners

Some of the Indians at the springs had their houses arranged



Home of Maria Segunda



Ancient Indian expert who pulls a mean bow.

Photos Courtesy Ed. Davis

### Indian Basket Is Commercial Affair Today

The tight-woven Indian basket that used to serve for water has given way to cans and other "modern" facilities among the Indian population of recent years, the old industry of basket weaving confining itself more particularly to the requirements of the trade which means something that will look gaudy and savage and cost not too much.

Few, if any, Indian baskets made today will hold water. The stitches are too long and the seams too loose. And while the old time baskets had little or no ornamentation, the modern Indian woman who weaves for the trade has sensed that paint is greatly admired by the white race and so has learned to weave patterns in the wool. Symbolic figures such as the swastika or crude drawings of birds, animals and snakes are much in use and it is even possible to obtain one of these Indian "relics" with fairly good designs of battleships or airplanes.

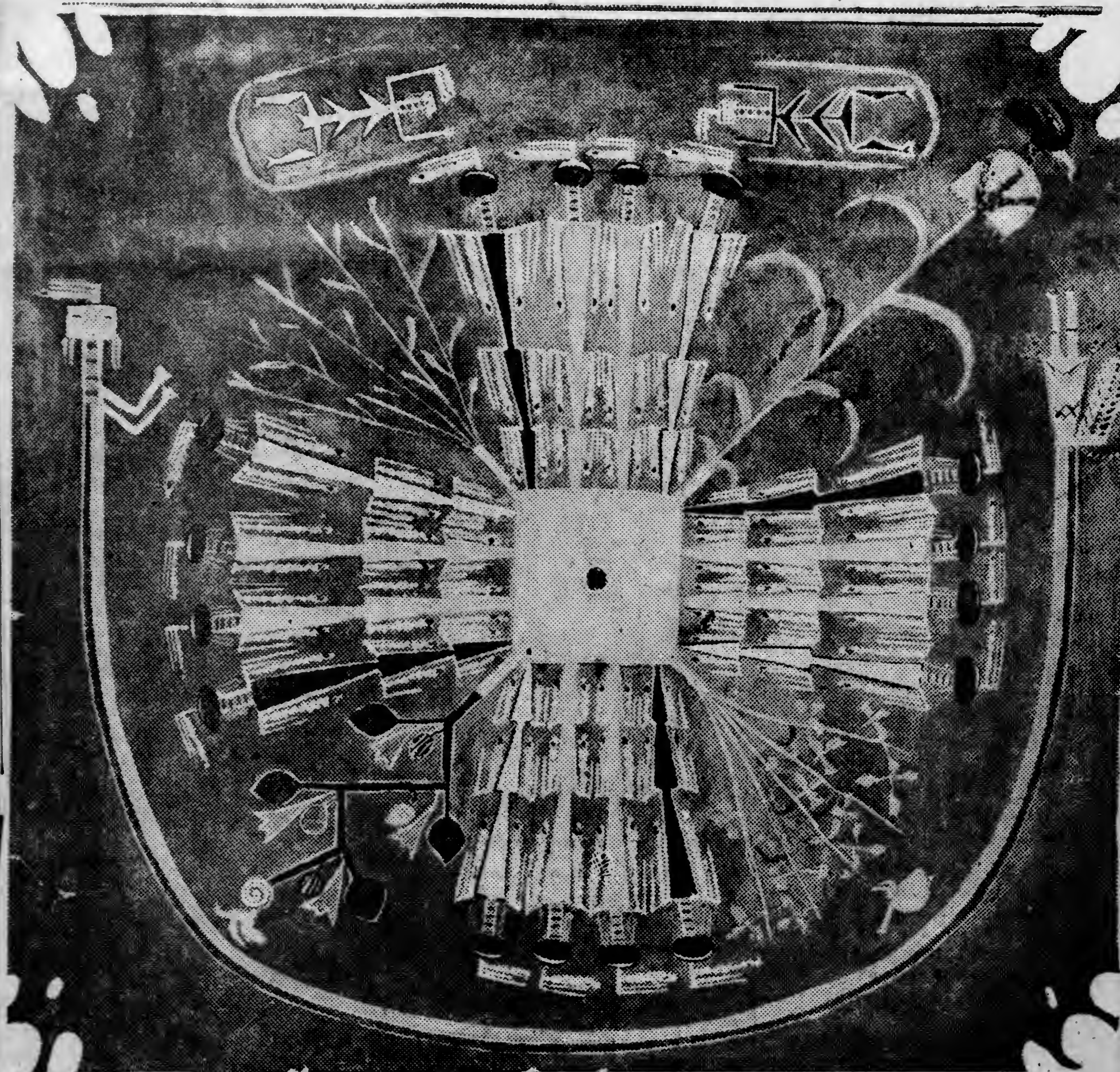
#### Admiration Given Tight Woven Baskets

Recently a few old baskets which were obtained from an Indian family in a remote section were shown to some old Indians who were gathered about a roadside store and elicited expressions of admiration from them. It is impossible to describe the appreciation they showed for the workmanship they noted—the light in their eyes—as they turned the baskets over and over to examine the stitches made doubly significant their only words which were, "They will hold water."

One round of these old baskets, about six inches in diameter, required about 400 stitches and once around was a day's work for the old Indian women. A piece of deer bone served as a needle then, but a steel brad is now used. The baskets were woven out of grass and squaw weed. The grass was hard to obtain. It grew in damp places and was quickly eaten off by cattle. A short but rare grass which had a natural brown color extending six inches from the root was used to weave brown into the pattern while the green part was soaked and dyed in black mud to produce the black design.



# 36 Ta-ta-teen Ishki :- :- Honored by Navajos



SAND PAINTING made by the Navajo Indians and which tells an allegorical story of a grain of seed on the

life of a human being. It is called Ta-ta-teen Ishki (literally translated, "The Pollen Boy").



FIRST WHITE woman ever to be honored by having one of the Navajo sand paintings made for her. She is Mrs. Laura Adams Armer, Berkeley artist.

## ARTIST TELLS WEIRD RITES OF NAVAJO INDIANS

Berkeley Woman Given Unique Honor by 'Sand Painter'

In her Berkeley studio, at 1329 Arch street, surrounded by her symbolical paintings of the inner spiritual life of the Navajo Indians, Laura Adams Armer today told the story of how she obtained the material for her creations.

In 1924, Mrs. Armer was in the Hopi village of Oraibi, in Arizona, where she had gone to see the famous Hopi snake dance. She was asked to display her paintings there and accordingly the exhibit was prepared.

### UNIQUE HONOR

At her request the trader at the Indian post, a Mr. Hubbell, asked the shamin of a neighboring Navajo tribe to make one of the sacred sand paintings on the floor of the room where Mrs. Armer's work was shown.

The sand paintings are used by the Navajo medicine men in connection with the ceremonies for the healing of the sick and never before had one of them been made for an individual member of the white race.

The shamin arrived at the post and everyone waited breathlessly for his answer to the request.

It was Mrs. Armer's painting, "The Song Makers," which caused the medicine man to accede to the demand. The painting shows eight of the Navajo deities, standing on the four sacred mountains praying for rain. Mrs. Armer had managed to catch and transfer to her canvas the simple, symbolical Navajo tale and it established a firm bond between her and the shamin.

### SAND PAINTING

He disdainfully passed by her other "realistic" paintings of Navajo braves and the village life, she said, and seemed to be attracted only by "The Song Makers."

It was under this painting that the shamin finally consented to make his sand painting. Spreading a fine coat of desert sand over the floor, he set to work to make his drawing. Red, yellow, and white sandstone, together with black charcoal from burned cedar wood, are the materials with which the Indian worked his intricate designs.

For almost a full day he worked alone and then late in the afternoon two others joined him. The painting tells the story of Ta-ta-teen Ishki, "The Pollen Boy," who disappeared from his home and was kept prisoner in a den of serpents, at the bottom of a deep hole. The great spirit rescued "The Pollen Boy" and brought him back to his parents, in answer to their prayers.

The story is that of the dying and rising god, which is found among many races. The Demeter and Dionysus cults of ancient Greece and the Osiris worship of Egypt had ceremonies which were based on similar stories.

### STRANGE CEREMONY

When a member of the Navajo tribe becomes sick, the shamin prepares "The Pollen Boy" sand painting on the floor of the tribesman's hogan, or hut, and then the patient sits upon the drawing, with his face toward the east.

Two braves enter the hut with the shamin and chant prayers as the medicine man performs his mystical rites. The patient is covered with pollen and the prayers are addressed to the great spirit to come and heal the sick.

"I have made your sacrifice. I have prepared a smoke for you. My feet restore thou for me. My legs restore thou for me. My body restore thou for me. My mind restore thou for me. My voice restore thou for me. Restore all for me in beauty. Make beautiful all that is before me. Make beautiful all that is behind me. Make beautiful my words. It is done in beauty. It is done in beauty." The chanting lasts for two hours.

(Turn to page 2, Magazine sec.)



RALPH WILLIAMS  
STAFF ARTIST  
SAN JOSE  
CALIF.

# Adventure Calls Youngsters

## To Perform For Chums

PAINTINGS

(Continued from page 1, this sec.)

as at sunset. Then the sand painting is destroyed and the sand removed from the hut. The patient will then be cured if the great spirit has heard the prayer, according to the Navajo belief.

### TRIBE LOVES BEAUTY

Mrs. Armer pointed out that beauty is the thing in the life of the Navajo which is paramount and it was this love of beauty, which has been shared by all artists of all countries and ages, that aroused her interest in the Navajos.

She has studied them and their mythology thoroughly. Last summer she lived in a Navajo village for two months, in a canvas shelter set up at the base of a towering sandstone cliff and observed the tribal life of the Indians at first hand. She is said to be the only white woman who has done this.

As a result of her studies, the walls of Mrs. Armer's studio are adorned with a series of sympholical paintings, which tell the story of the inner spiritual life of the Navajos. These paintings have been

exhibited and have received the acclaim of art critics in all of the principal cities of the United States.

Advertisement

STEWART JR.  
St., Monterey  
for a  
morning.  
Don't forget next Wednesday  
at the State theater.  
Aug. 11, at 9:30  
a big Aunt Elsie grin.  
And your mother and dad can  
come with you if you can't come  
alone. All you'll need to get in is  
the block and those who live  
around the corner, too. It's free!

Every one can come to this party. Tell all your friends on in and it's all wild west and full of real cowboy rough riders. "The Flaming Frontier" is the name of the picture you'll see him in all filmdom—Hoot Gibson. Broncho-busting cowboy hero. State theater at Fourteenth and Broadway. There you'll see the morning at 9:30 come to the All right! Hip! Hip! Hooray! Aunt Elsie ready for another Aunt Elsie theater party? Next Wednesday morning at 9:30 come to the State theater at Fourteenth and Broadway. There you'll see the name of the picture you'll see him in and it's all wild west and full of real cowboy rough riders. "The Flaming Frontier" is the name of the picture you'll see him in and it's all wild west and full of real cowboy rough riders.





*I heap big  
chief, desired*



*a longhair  
(girl or woman)*



*so I stole  
into her  
wigwam*



*and  
carried  
her away on  
horseback*

INDIAN SIGN language has an able exponent in Howard O. Welty, principal of Technical high school.

DIRECT ACTION was favored by Indian youths in acquiring a bride, Welty shows.

CUSTOMS and languages of Indian tribes have been studied intensely by the educator.

AND THUS, the swashbuckling yarn of the Indian brave's wooing is concluded.

These treaties were never respected.  
"Consequently, the population of the Indian has dwindled from 200,000 to 40,000. This diminution in number has been brought about largely by starvation."



"CLEAN FIRE" can only be made in this manner, with sticks, in the opinion of old Indian tribesmen, according to Principal Welty, who is shown here demonstrating the method to Gladys Crofoot. Welty's record is two fires in 20 seconds.

## PRINCIPAL OF TECHNICAL HIGH SCHOOL EXPERT ON CUSTOMS OF U. S. INDIANS

When an Indian runs away with another man's wife, how does he express the incident in sign language?

Why do some Indians soak their fire-wood in water?

Have Indians the temperament of the proverbial cigar store type or have they a sense of beauty and humor?

This is not an "Ask Me Another" contest. It is merely part of a list of questions raised and answered today by Howard O. Welty, an authority on tribal research. Welty, who is principal of Technical high school, has spent years studying the dialects, customs and temperament of the Red Man.

### UNIVERSAL "LANGUAGE"

"Sign language," Welty declares, "is a universal mode of communication among the tribes. When differences in dialect make conversation impossible, Indians manage to 'talk' by means of gestures."

To illustrate his point, Welty showed how a chief would express through his motions—the sentence: "I wanted a squaw, so I stole my enemy's wife."

Welty pointed his fore-finger at his chest. "This means 'I,'" he explained.

Then he cupped his hand and raised it to his mouth. This signified "want."

To express the idea, "squaw," Welty combed imaginary strands of hair.

### TELLS TRADITIONS

He indicated the clause, "so I stole my enemy's wife," by raising his left hand, with palm outstretched, at an angle. This suggested a teepee. A clutch with his right hand under the "teepee" finished the story.

Not only is Welty well versed in sign language but he is also familiar with many Indian customs. Possibly the most curious of these is the "Building-of-the-New-Fire."

"This tradition," Welty said, "is based on the Indian's belief that the harder a fire is to build the greater is its cleansing powers."

"So, in order to get a potent fire, some tribes, such as the Hurons, will soak their wood in water before trying to light it. Other tribe fire builders will handicap themselves by using only one stick and stone to produce friction. Ordinarily, two sticks are employed. Using this slow method, I have seen Indians toil six hours to create 'clean' fire."

### "SICK COYOTE"

Welty did not wish to convey the impression, however, that the Indian's superstition drives out his sense of humor.

"Once I heard a 250 pound squaw squeal a war song. After she had finished, an old man went up to her and, patting her on the back, exclaimed, 'Poor, little sick coyote!'"

"A red man's love of beauty is no less marked than his love of a good joke. In his music, language and dance, he reveals a yearning for the spiritual."

"The words in an Indian's vocabulary are full of symbolism. For example, the phrase, 'the setting sun' is expressed in Sicux dialect by a word which means: 'He who in his being home pauses for a moment on an eminence emblazoned with purple light.'"

### DANCE MYSTICISM

"A similar mysticism," continued Welty, "is found in the dance. Some of the dances plead for rain or fertility; others offer prayers of thanksgiving for favors bestowed by the Great Spirit. It is clear, then,

(Turn to page 2, magazine section)







# Yosemite Indians Fade to Small Band of B

## UNIQUE PAST HISTORY OF BAND BARED

Struggle Against Encroaching Civilization and Final Surrender to Modern Life Recounted

By J. E. HANNA.

Previous to 1851, before the discovery of the Yosemite Valley by the whites, the Yosemite was the home of a tribe of Indians for whom the valley was named, the Yosemite—pronounced by the Indians "Yohometi."

The Yosemite held an undisputed ownership of the valley and much surrounding country. The latter was their hunting ground and in the valley they fished and gathered acorns, grass roots and herbs and maintained their villages. They were not disturbed by other tribes because of their close relationship to neighboring tribes, and the difficulty of gaining access to the valley, unobserved, would have been tribal suicide to any looking for trouble.

At the time of the invasion of the valley by the whites, Tenaya was chief of the tribe. His father had been chief of a former tribe, occupying the same territory, until he and a few survivors of a plague, probably smallpox, that had nearly exterminated the tribe, left and made their homes with the Monos. None dared return because the evil spirits had killed their people and taken possession of the valley. When Tenaya grew to manhood he took with him those who were bold enough to face and defy the evil spirits, and founded a new tribe in the Yosemite. His people were from the several tribes in the mountains surrounding the valley. At the time of their discovery by the whites they had grown to be a well established tribe of probably 300 Indians.

### Camp There Now

The Yosemite had several villages, chief of which was Awani, or Ahwahnee, located near the foot of Yosemite Falls, where the government first camp No. 20 has recently been established. When the winters were severe the Indians moved down the river, returning as soon as weather conditions would permit. They had many legends concerning the beauty and wonders of the valley, the falls, peaks, streams, birds and animals, and the people. They were happy and prosperous—Indian prosperity—until the appearance of the whites.

With the rush of the whites to the mountains in the mad search for gold, and as trapper and traders, the Indians saw the finish of their vast hunting grounds, the scarcity of game and the ruination of their fishing streams. That meant the ruination of their means of livelihood; their inherited and only known mode of existence. They became restless and sullen, and endeavored to discourage the whites by stealing their provisions and their horses and mules. They drove the camp, or villages, and had great feasts on the flesh of those animals. The whites attempted to punish the Indians for their thievery and the enmity grew until there was bloodshed. Finally, the Indians resorted to murder. (Who caused the first blood to flow, the whites or the Indians, probably will never be known.)

### Love Murders

At first lone prospectors were murdered, then parties of three or four, and trading posts were destroyed, and finally the Indians threatened to kill all whites who did not get out of the mountains.

The Indians of the lower lands, San Joaquin Valley and the foothills, gave the whites little trouble. They were not of the determined fighters that the mountain Indians were. They were soon rounded up and placed on reservations. There were attempts made to Christianize them, and some of them became partially Christianized.

The government sent word to the Yosemite and Chowchilla, that if they would go to the reservation for a peace conference, they would be well treated. This word was sent by runners from the reservation tribes. The invitation was declined by both tribes.

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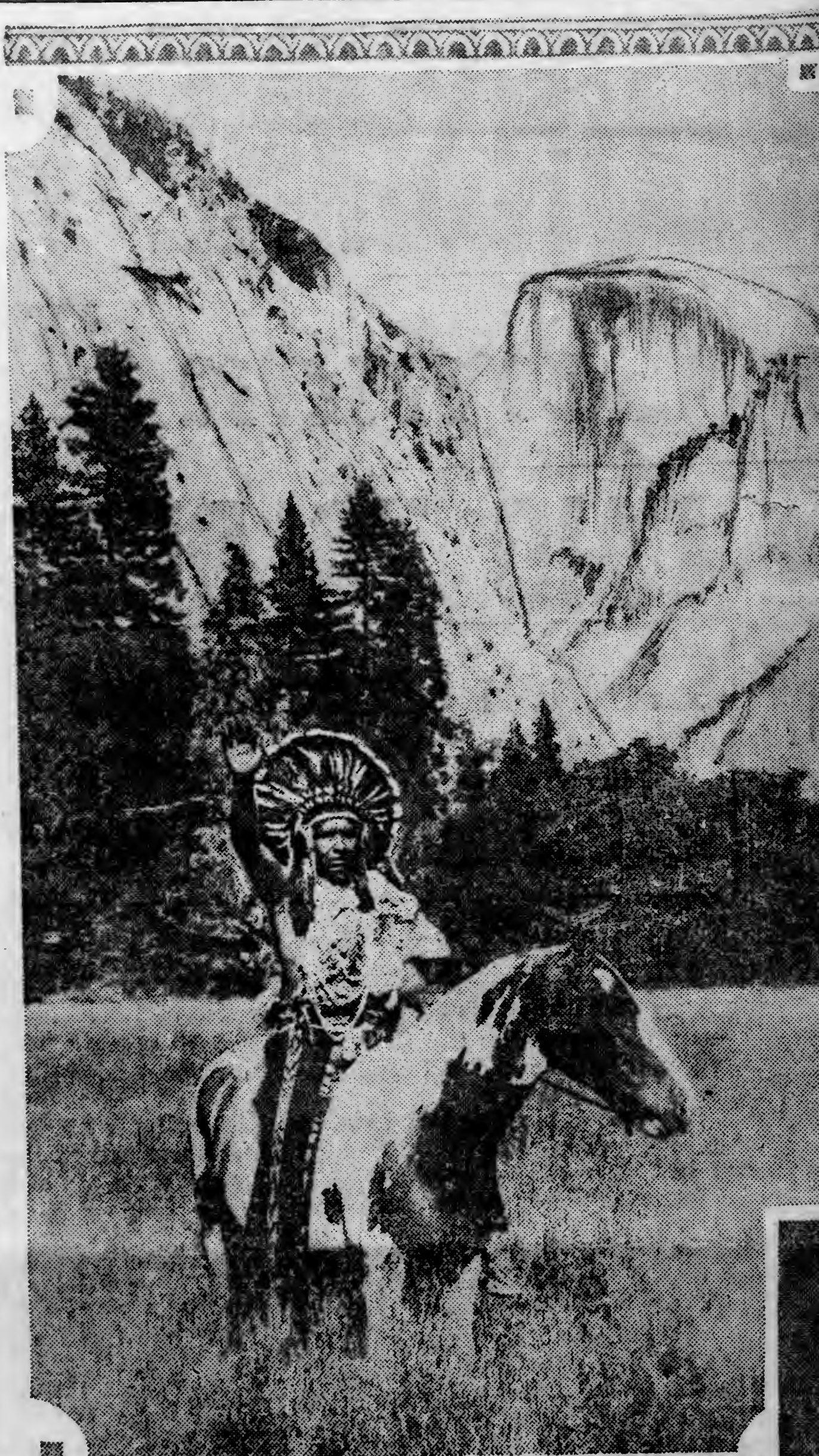
### Hostility Excused

When the company had been as thoroughly drilled as time and conditions would permit, and was about to start for the higher mountains, Colonel Johnson addressed the men, in part, as follows:

"While I do not hesitate to denounce the Indians for the murders and robberies committed by them, we should not forget that there may be circumstances which, if taken into consideration, might to some extent excuse their hostility to the whites. They probably feel that they themselves are the aggrieved party, looking upon us as

Full of errors—no animal. The high festive banners shown in the photos were not worn by any tribe of California Indians—no can.

## Still Active in Their "Hunting Grounds"



CHIEF CHRIS BROWN, great grandson of the once powerful chief of the Yosemite, Tenaya. Half Dome in the background.

trespassers upon their territory. Invaders of their country and seeking to dispossess them of their homes," etc.

Their country was invaded. Their homes and their food stores of acorns and dried meats were burned. Their territory was seized and they were transferred to reservations, where many died of white men's diseases and whiskey, inactivity and restraint. Later, most of those who survived were allowed to return, under restrained conditions, their spirits broken, their happiness gone, their homes and provisions burned to ashes and the ashes scattered by the four winds of the heavens. Their hunting grounds were no longer hunting grounds, and no longer their property.

### None Had Seen Valley

When the company set out, none knew where they were going, except to the higher mountains. No white man had seen the beautiful valley where the Yosemite lived. Colonel Johnson did not accompany the troop. Major Savage took charge, but soon after they reached the high mountain, a messenger overtook them with orders for Major Savage to return with the messenger to Fresno, for the purpose of dealing with the Indians from other sections of the State who had either been captured or had gone there voluntarily for a peace conference. The company was left in charge of Captain Bolling.

When Major Savage arrived at the Fresno reservation he sent "Mission Indians" who had visited Tenaya's people, to help Captain Bolling. These Indians guided the white troops to the beautiful valley, home of the Yosemite. Dr. Bunnell, the company surgeon, named the valley Yosemite, in honor of the Indians.

Shortly after the company entered the Yosemite valley, three of Tenaya's scouts were captured. Two of them later escaped. The third proved to be Chief Tenaya's youngest son. Captain Bolling had sent out white scouts up the valley, and two of them, discovering some baskets of acorns near a trail, thought they had frightened the Indians from their task of gathering acorns. They followed the trail up a narrow pass, and had started to follow it up a ledge, when the Indians, waiting at the top of the ledge, rolled boulders down upon the two, injuring one. The other scout, seeing an Indian peering down over the ledge, raised his rifle and killed the Indian. He then picked up his companion and carried him back to camp. One of the injured scout's friends swore to avenge his friend's injuries, and murdered the unnamed prisoner, son of Tenaya. While these things were taking place, the "Mission Indians" had trapped and captured Tenaya, and took him to camp. When Tenaya arrived, a prisoner in camp, he saw his murdered son lying where he had fallen when shot by the white trooper a few minutes before. (The murderer was never punished for his crime.)

### Refuge With Moros

After Tenaya was captured, some of his people took refuge with the Monos and other tribes. The others stayed near the valley in hopes of adding their chief to escape. Captain Bolling spent several days trying to persuade Tenaya to lead him to the camp of his people, but the old chief refused. Finally, the "Mission Indians" announced that they had located the trails of the scouts who had been watching the whites. They took the trails, closely followed by Captain Bolling's men, with Chief Tenaya tied and led like an animal. They surprised, surrounded and captured the camp of Indians on the shores of a beautiful lake about ten miles above the valley. In honor of the chief, Dr. Bunnell named this lake "Lake Tenaya."

Chief Tenaya was released from the end of the rope, but was further mortified by being refused permission to talk to the men of his tribe, and ordered to stay with the women and children. The Indians were ordered to prepare to march for the reservation. Tenaya was informed that he would never again see his beautiful valley. He was so depressed that finally Captain Bolling, taking pity on him, allowed him to march at the head of the column with the officers, under strict guard. One of the guards was one of the much-disliked "Mission Indians," who had betrayed and helped to capture him.

After a short stay at the reservation, Tenaya, with his family, was allowed to return to his home. A number of his people soon after followed him. Another attempt on the part of the Yosemite to keep the whites from entering the valley, more bloodshed, and again the troops were sent to capture Tenaya and his people. Five Indians were captured and shot. The rest escaped to the higher mountains and lived for some time with the Monos and Piutes and again, later, returned to their old home. The Monos had raided a white man's ranch and had stolen a band of horses and mules. The Yosemite feared to do likewise, so a few of their young warriors drove off a part of the stolen animals from the Monos' camp of Mono Lake and by a long, round-about route, finally got the animals into the valley. They then proceeded to hold a great feast. While they were in the midst of the feast, the Monos surprised them and slaughtered all but a few who managed to flee down the river. Tenaya was killed, his skull crushed by a boulder at the hands of a Mono brave.

### Now Forty Remain

Today there are about forty Indians claiming to be Tenaya's descendants. Johnnie and Chris Brown are grandson and great grandson of Tenaya. Chris is called chief. However, as such, his duties are light. There are no wars—no hunting grounds—no vast territory—no tepees. There is no need to guard against invasion, for they have nothing to guard. They occupy, but do not own, a low, rocky ridge covered with scrub oaks and brush, with a sprinkling of cedars. Instead of tepees, they live in ragged canvas tents—pitched among the boulders and brush. The place is called the "Indian Village," as is proven by a crude sign painted with a lead pencil on a box end and fastened to a tree facing the main drive at the foot of the ridge. It is the only spot of interest in the valley now reached by a well defined trail.



YOSEMITEs in war dance. Posed out in the open. The regular dances are not held in the open, as this picture would suggest, but in a small bowl shaped depression, on a rocky ridge, almost inaccessible to the public.

The present Indian village is near the site of the former Awani. How long the Indians have occupied the present location, instead of their former Awani, I do not know. Neither do I know how they happened to move, or to be moved, to that spot. It is the least desirable place imaginable, and if they moved there of their own accord, it must have been for some reason of which they do not care to speak. I heard three versions, none of which sounded true to me.

### No Claim on Valley

I interviewed several of the Yosemite, among them Mary Wilson, Joe Rube, Bill Todd and others. None expressed any resentment, but all hoped that they would soon be assigned a better location. They have great faith in Uncle Sam, and decide unanimously on the location most suitable, the government will assign them that location. They realize that they have no claim upon the valley or any part thereof, outside of tradition, although the former Chief Tenaya did not sell his rights nor the rights of his people to the whites. Without having made inquiries, I presume that there is a record of the government having purchased from the Indians their rights and claims to the Yosemite.

Dr. L. H. Bunnell says, in reference to the statements of the Yosemite, who were shot by the United States troops, that the whites had no right to enter the valley without their permission. "Lieutenant Moore told them, through an interpreter, that they had no lands to the government, that they belonged to the white men now, that the Indians had no right there. They had signed a treaty of peace with the whites, and were provided for them. To this they replied that Tenaya had never consented to the sale of their valley and had never received pay for it."

Many of the Indians now living in the valley had hoped to be moved back to their old homesite, Awani, but seem to have later abandoned that hope. They offer many reasons now for not desiring to return to that location. Their principal reason for not having arrived at a conclusion as to the most desirable place is that several of the older Indians have become discouraged and sullen and do not wish to be disturbed. Those on advice of "others," I did not interview. I suggested a general council, that an agreement might be reached satisfactory to all, and it was planned to hold such a council. However, the Indians are easily excited. One

of the young men secured some fire-water and although he did not get noisy, and disturbed no one, he was reported and banished "for a time" from the valley by the authorities. That so upset the others that the council was postponed, and probably will not be revived again until some outsider urges it.

### Rumors and Rumors

Rumors that a church is to be built on the former site of Awani probably has something to do with changing the minds of those who had wished to return to that spot. Also rumors that a store is to be built on their present location has made some of them uneasy. That rumor is probably false, as there are so many more accessible spots that they are there at the pleasure of the whites, and should their village site be wanted by the whites, they must go, whether other provisions have been made for them or not. After each rumor was repeated to me, still I was assured that Uncle Sam would see that they were taken care of.

Two or three of the Indians own small automobiles. They cannot drive their autos to their homes, but must park them a short distance away. They could probably build a road, with little effort but they have not inherited an ambition along the lines of labor. They do work, for they have no other means of earning their living. They work at road building, wood cutting and as government packers, etc.

Few of the ancient Indian customs remain. Among those still observed are—cooking the village meals over the village campfires, and during the tourist season, nightly war dances and the singing of old Indian songs. The admission to the war dances and singing is advertised at twenty five cents. The twenty five cents is collected by passing a basket after the spectators have assembled trusting to everybody's honesty, to pay the right amount, if anything.

The proceeds from this entertainment is used to help buy the necessities of life for the village.

### Dance Around Fire

The war dance takes place around a very small campfire, in the bottom of a small bowl shaped depression in the same rocky ridge that the village occupies. Probably one hundred and fifty spectators can uncomfortably view the dances, standing or sitting on the sides and rim of the bowl. It is not easy to get to the dance bowl, as there are no trails, and many who would like to witness the dances and hear the

YOSEMITE FAMILY and display of Indian baskets, at entrance to bark teepee. The Yosemite no longer live in tepees, using, instead canvas tents. Since the white men control the valley and surrounding country, once owned by the Yosemite, the Indians are not free to strip the bark from the trees, as they once did. This may account for their having adopted the white men's tents.



# Fresno Bee—June 24, 1928 Reclaiming the Secret Culture of Our Indian "Lost" Tribes

*How a Beautiful Cherokee Girl's Plan for a  
"League of Nations" Redskin Village  
Has Come True---Backed by the  
Indians Themselves.*

An Apache Fire Dancer Interpreting One of the Ceremonial Dances of His Tribe. At the Left Is a Reproduction of the Architect's Drawing for the New Colony Where These Ceremonies Will Be Revived. At the Edges Will Be Seen the Pueblos and Mound Homes of Certain Tribes, While the Open Spaces Will Be Used for Those Tribes Dwelling in Tepees. The Theatre, at the Front, Will Be Used for the Presentation of Indian Folk Plays and Music.



Above: Tsianina, the Young Indian Woman Who Conceived the Plan of Founding a Walled Village Where Representatives from Every Tribe in the United States Can Dwell and Recreate Their Ancient Customs and Art Forms.

A walled Indian village, with representatives from the forty odd tribes in the United States, living together peaceably for the furtherance of their culture—that is the astonishing plan soon to be realized at Culver City, California.

It is a last stand, planned by the Indians themselves, to save their customs, rituals, art and government forms from becoming hopelessly lost in the encroachments of white civilization in America.

The most unusual phase of this comprehensive plan relates to its founder—a beautiful young woman, Tsianina, of the Cherokee tribe. This energetic girl, after studying the history of her race, deliberately set herself to the gigantic task of bringing together in one spot men, women and children from all the tribes in the United States, who will rebuild their ancient cultures now threatened with oblivion.

The story of how she carried her plan to success is an amazing romance of achievement against tremendous odds.

The purpose of the plan is entirely non-commercial. White men are to be excluded from the California Indian village except on special occasions. The money to bring the plan into being has been raised by the Indians themselves. Many of these Indians, especially the ones from the Osage tribe in Oklahoma, owners of oil lands, are wealthy.

The rich Indians have offered to help their brethren of other tribes who are poor to preserve their customs. The result will be that some tribes from the eastern parts of the United States, whose tribal culture is lost in part, will be able to reconstruct their ancient and picturesque legends and reclaim their lost rituals and art forms.

Within the next year the great trek toward the Indian League of Nations village will begin. Wrinkled old men of the Mohawk tribe, proud Navahoes from the desert, Blackfeet from the north, and the highly advanced Pueblo dwellers from New Mexico and Arizona tribes will march toward the new haven, carrying the rich lore of the ages.

Squaws will carry their babies, some young braves will ride their pinto ponies, others will come by train. They will arrive in glittering attire, wearing the ancient feathered head-dresses of their various tribes, wrapped in gaily colored blankets.

In the village they will build their own kind of homes—tepees or adobe dwellings. Their children will be taught the beautiful ceremonial dances which distinguish so many of the tribes, the wisdom of the medicine men will be set down in books, and the ancient customs of government will be revived and explained.

On this page you will see a drawing of the village as it will look when completed. A large theatre where Indian folk-plays can be given will have an important place in the undertaking.

Tsianina, the chief founder of the plan, is a recognized authority on Indian culture. She was the only woman invited by Secretary of the Interior Hubert Work to serve on an advisory



Miss Lois Bramlette, an Indian Girl Who Recently Participated in a Native Folk Play Presented by Members of Her Race at Palm Springs, Cal., on the Edge of the Mohave Desert.

council on Indian affairs. She explains her mission partly by saying:

"Before my mother died she gave me this passing thought: 'Take what is best of the white man's civilization, but retain what is best of Indian culture.'"

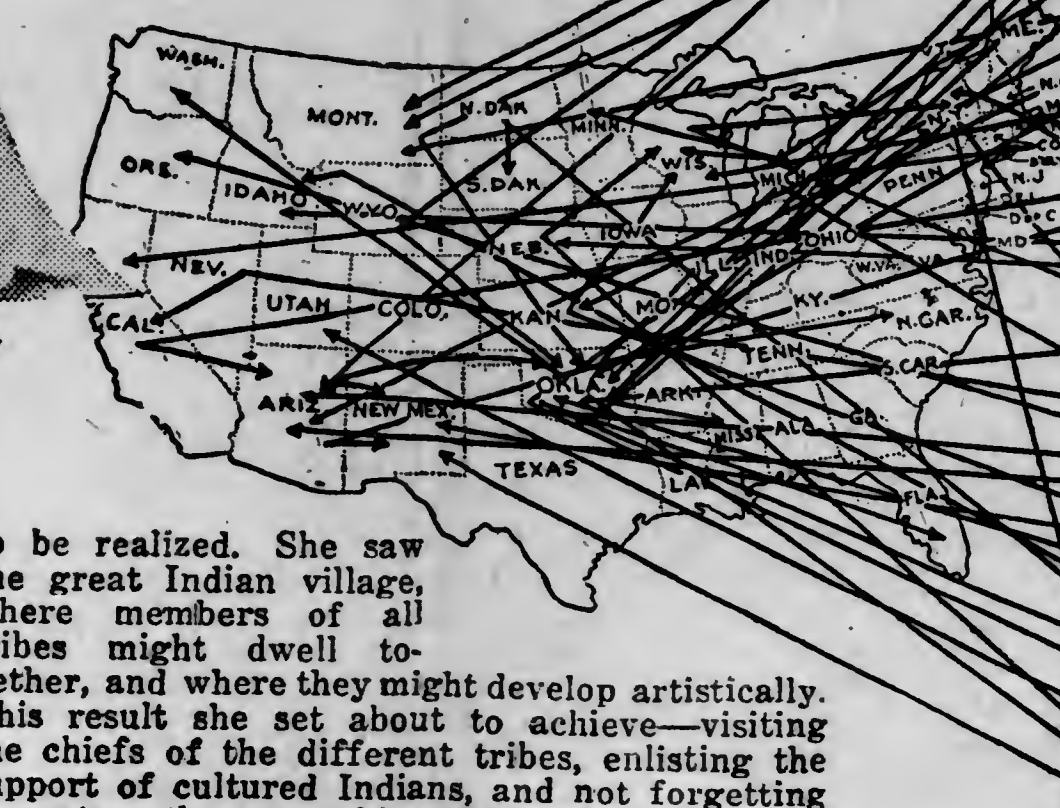
With this high purpose in mind Tsianina set herself resolutely to the task of reclaiming the lost cultures of her race. She is gifted as a singer, and her musical work brought her into contact with Charles Wakefield Cadman, foremost adapter and composer of Indian music.

Mr. Cadman proved a valuable collaborator and wrote the Indian opera "Shanewis," which is founded upon Tsianina's life. It was presented at Hollywood, Cal., before 47,000 persons, the largest audience ever to hear an opera.

Then Tsianina visualized the plan which she has made her ultimate goal, and which is about



A Group of Pueblo Indian Warriors from a New Mexico Tribe Enacting a Picturesque Ceremonial Dance of the Sort That Will Be Revived in the Culver City Colony.



Apache, 8,000 in Arizona, New Mexico, and Oklahoma.  
Arapaho, 1,400 in Wyoming and Oklahoma.  
Assiniboin, 1,200 in Montana.  
Blackfeet (Piegan), 2,200 in Montana.  
Cayuga, less than 100 and scattered.  
Cheyenne, 2,000 in Montana and Oklahoma.  
Cherokee, 30,000 in Oklahoma and North Carolina.  
Chickasaw, 4,000 in Oklahoma.  
Choctaw, 15,000 in Oklahoma and Mississippi.  
Comanche, 1,100 in Oklahoma.  
Chippewa, 20,000 in Michigan, Minnesota and Wisconsin.  
Creek, 7,000 in Oklahoma.  
Crow, 1,700 in Montana.  
Hopi, 2,800 in Arizona.  
Iowa, 250 in Kansas.  
Kiowa, 1,300 in Oklahoma.  
Menominee, 1,400 in Wisconsin.  
Mission, 3,500 in California.  
Mohave, 1,000 in California and Arizona.  
Mojave, 30,000 in Arizona and New Mexico.  
Narragansett, 1,200 in Idaho.  
Omaha, 1,100 in Nebraska.  
Oneida, 2,300 in Wisconsin and New York.  
Ojibwa, 375 in New York.  
Osage, 2,300 in Oklahoma.  
Ottawa, 2,700 in Michigan.  
Palute, 4,000 in Nevada and California.  
Papago, 4,000 in Oregon.  
Pawnee, 700 in Arizona.  
Pima, 5,000 in Arizona.  
Potawatomi, 2,400 in Kansas and Wisconsin.  
Pueblo, 6,000 in New Mexico.  
Shawnee, 1,300 in Oklahoma.  
Shoshoni, 3,800 in Wyoming and Idaho.  
Sioux, 20,000 in North and South Dakota.  
Seneca, 1,500 in Oklahoma and Florida.  
Seneca, 2,900 in New York and Oklahoma.  
Tuscarora, about 400 in New York.  
Ute, 2,200 in Utah.  
Winnebago, 1,800 in Nebraska and Wisconsin.  
Yakima, 1,200 in Washington.  
Zuni, 1,500 in New Mexico.

Although Advancing Civilization and Enforced Confinement Have Done Much to Thin the Ranks of the Indians, There Still Are a Goodly Number in the United States. The Above Map Shows Their Number and the Chief Points of Distribution. In the New California Colony Representatives Will Be Brought from Each of These Tribes.

who is ashamed of his nativity. Thus the establishment of the new colony savors of the romance of a dream come true. And one of the first purposes of the colony will be to correct erroneous impressions about the Indian that have taken root in the white consciousness. These impressions have caused intelligent Indians much discomfort.

First, Indian leaders hope to show, through this working model of their civilization, that the Indian is not, and never was, a barbarian, as many have been led to think. Through Indian ceremonies, and proper explanation and development of them, enthusiasts of the colony hope to show the symbolic side of Indian culture, as well as the necessity for many of the strange Indian rites.

One of these is the practice of self-punishment. Indian leaders point out that ceremonies involving self-punishment were a natural development among a race called upon to withstand the rigors of life afield, and that the fundamental object of these ceremonies was to train the Indian to withstand the hardships which he encountered in every-day life. It is a source of regret to Indian leaders that these ceremonies have been looked upon as evidences of a savage race.

The development of Indian music will be an important phase of the colony, and as a chief adjunct to this purpose the theatre is planned. Here Indian music will be presented in fitting fashion. It is the contention of the Indians that their music, or at least that part of it which flourished before the white man took from them their heritage of the soil, is not sad, but mysterious instead. It is said to resemble the ancient Semitic and later Greek forms, with progression in minor and whole-tone values.

The religious beliefs of the Indian also will receive attention in the colony. It has been pointed out that the Indian religion is one of the most simple beliefs, incorporating a wealth of imagery and fascinating ritual which may be favorably compared with the religions of other races.

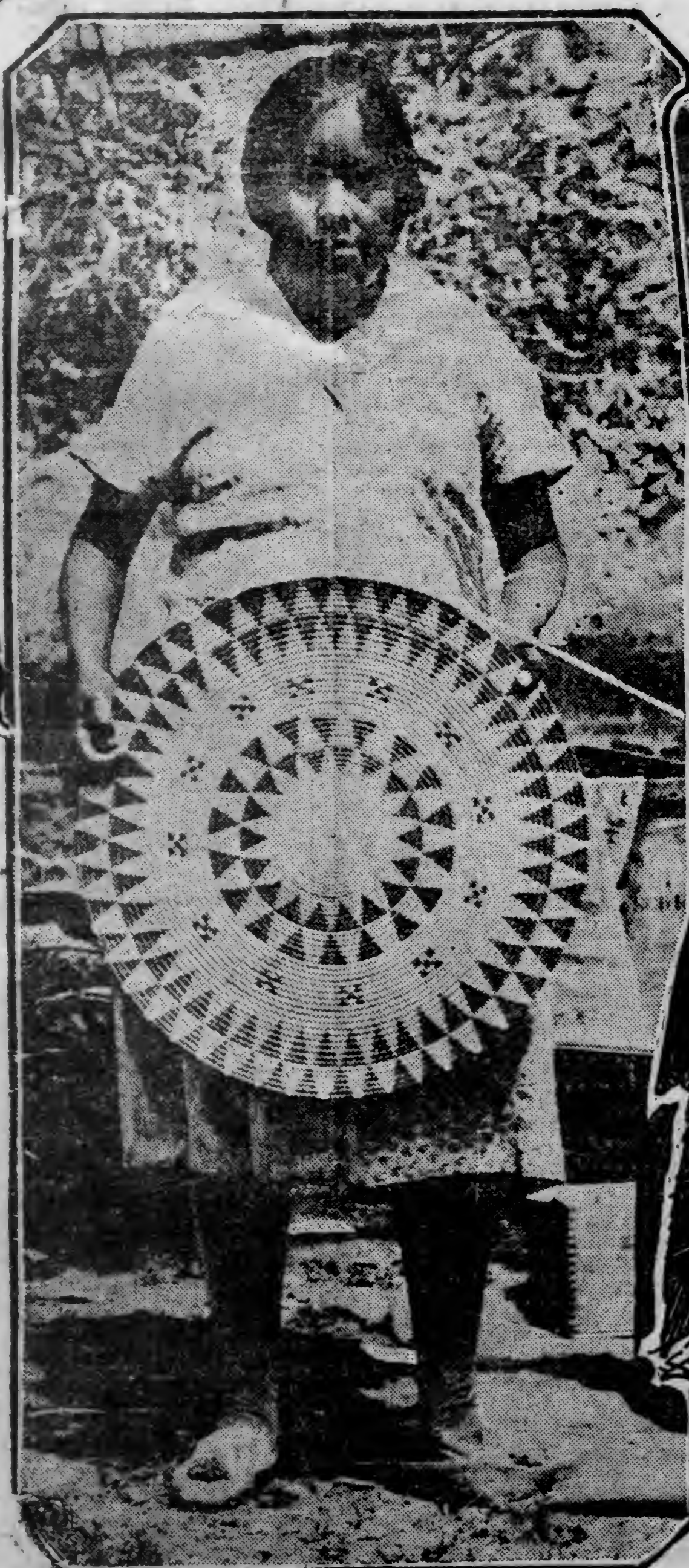
It is a singular fact that only one Indian tribe has developed an alphabet. The other tribes have handed down their history from generation to generation in colorful legend, and these legends have, of necessity, been unusually exact. Welding these legends into a compact and durable whole will be another undertaking of the colony.

According to present plans each of the tribes surviving in this country will be represented in the California village by a small group. Many Indians, interested in the development and preservation of the more fundamental Indian characteristics, have offered to represent their respective tribes. These groups will live within the bounds of the colony. Here they will assert their individuality, each tribe retaining its distinctive customs, ceremonies and modes of life.

The tribal representatives will be brought together only in the presentation of Indian folk plays founded upon the deeply spiritual currents common to all the tribes. The colony will be governed by a board of directors composed of the Indians themselves.



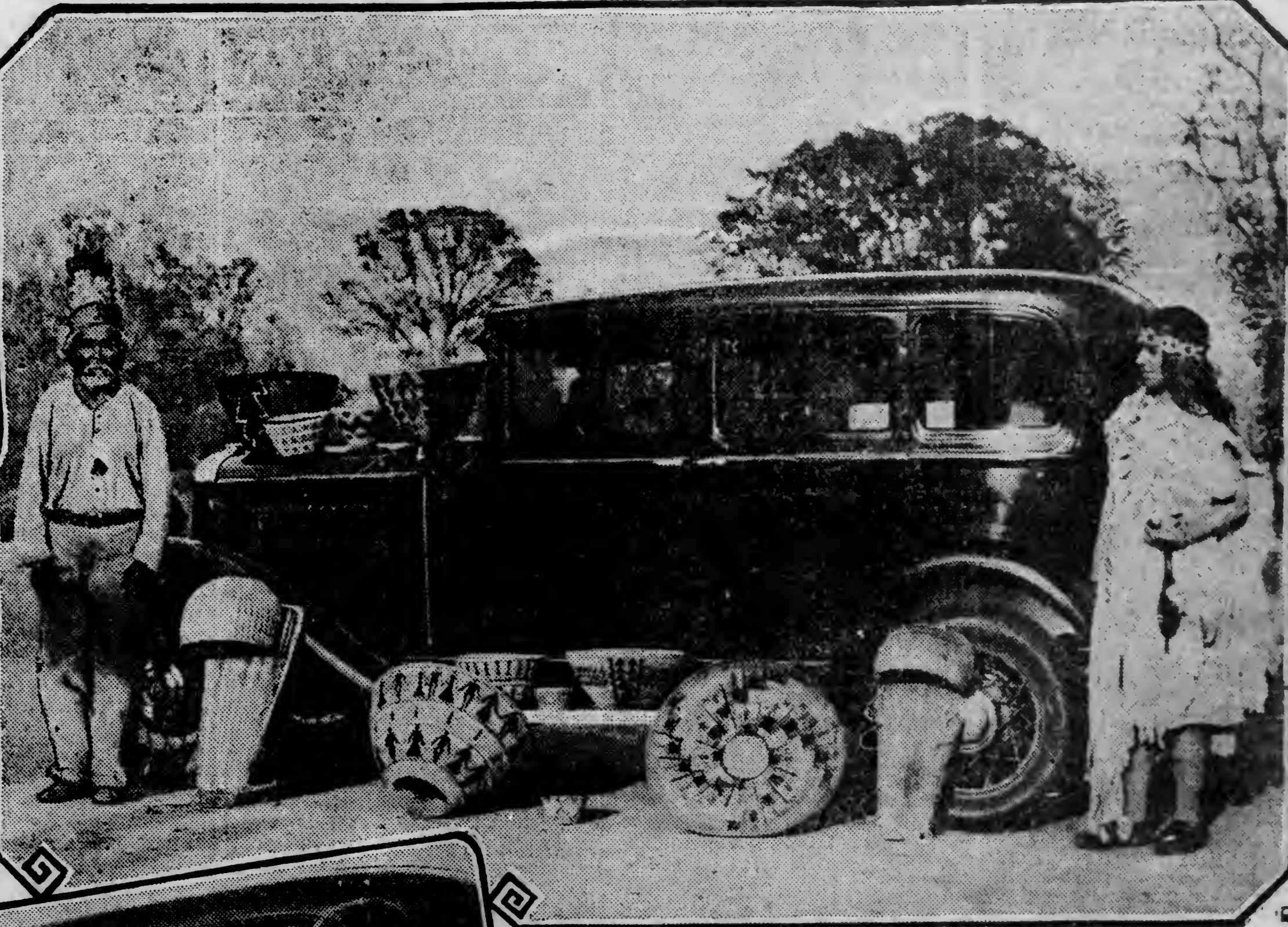
# MOUNTAINSIDES OF BEAUTY FOR CALIFORNIA MOTORISTS



YE-I-KUM—TULE INDIAN BASKET MAKER.



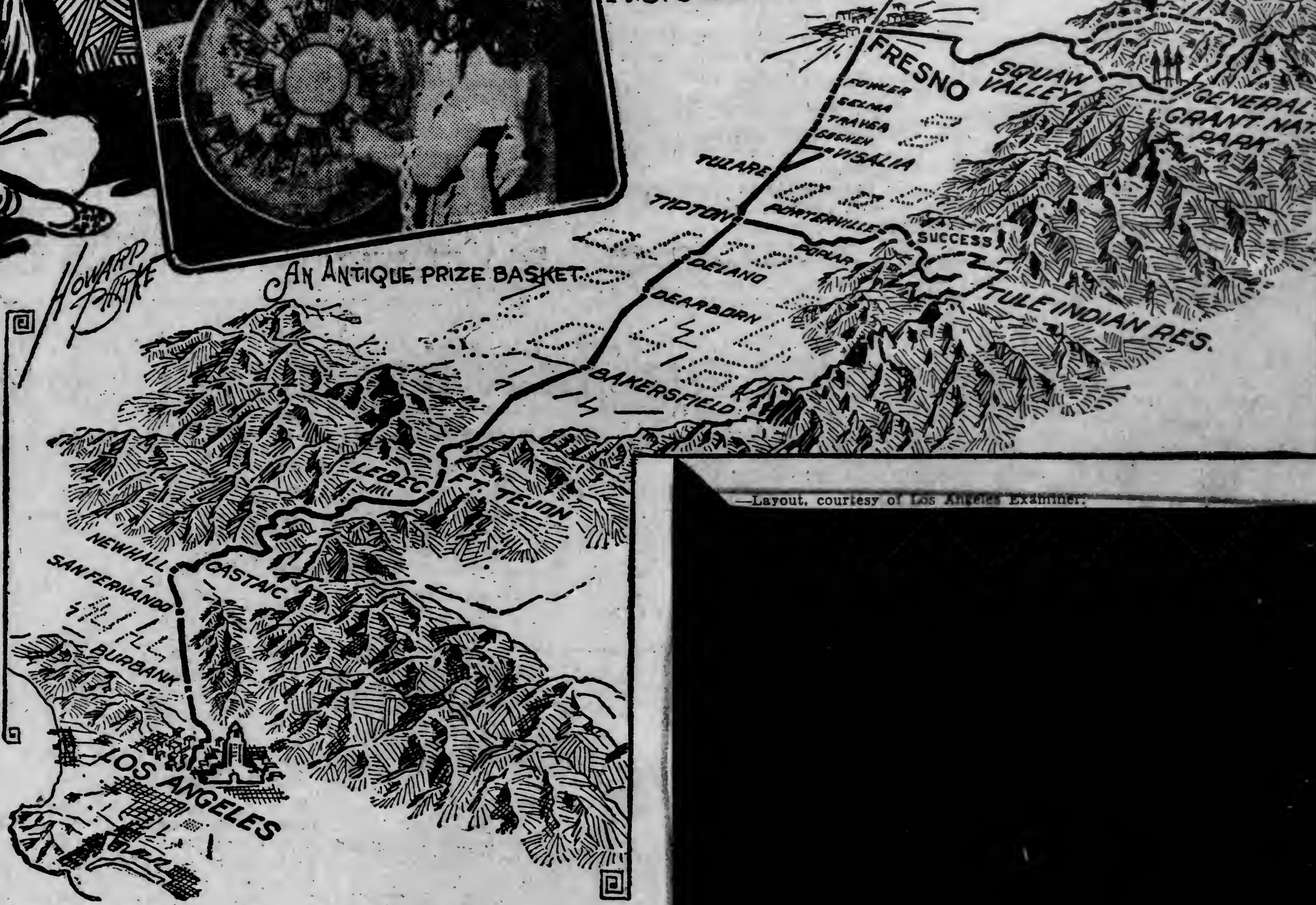
INDIAN SCHOOL  
ON TULE  
RESERVATION.



PART OF SQUAW VALLEY BASKET  
COLLECTION WITH CHIEF BOB,  
MEDICINE MAN AND MRS.  
A.B. OVERHOLSER.



AN ANTIQUE PRIZE BASKET.



Layout, courtesy of Los Angeles Examiner.

## New National Parks Highway Opens Paradise Accessible Before Only to Pack Trains

TRAVELING the base of great towering granite walls, skirting the rushing waters of Kings river, penetrating heavy timber flats and opening up to motorists an outing paradise that has been accessible only to pack trains, the new highway leading from General Grant National park off the slopes of the high Sierras will take its place among the world's most scenic highways. Work was begun last year by the state and, it is expected, will require two more years to cover the 40 miles of unusually heavy construction.

The first 12 miles of the new Kings River highway from General Grant National park to Hume has been in for some time. This first section follows ridges at an average elevation of more than 6500 feet through giant sequoias, pines, tamaracks and white oaks. At Hume, where the new work has been begun to carry the Kings River highway to the intersection with the General Grant National park road at Centerville, thus completing a loop, descent is made into the gorge, which is followed most of the remaining distance.

WHEN the new highway is completed the motorists may have the choice of two entrances to General Grant National park which is 63 miles east of Fresno. While the park famed for its big trees has been accessible practically all winter, the formal opening will be May 15. By that time, according to the motorlogue party in a Marquette sedan, the park latter leading out of Fresno will be in splendid condition for the motor rush.

The motorlogue party found that motorists this spring are being greeted by a greater wealth of wild flowers than ever before in the San Joaquin valley and the lower reaches of the Sierra foothills.

The late rains and warm weather have brought forth great fields of purple Lupin, evening primrose, paint brush and star flowers while the poppy areas have been refreshed. Approaching the Sierra foothills east of Fresno the countryside is white with snowdrops. Add to this the orchard blooms of the ranches and the red buds in the canyons to complete one of the most entrancing floral pictures that Frankland says he ever saw.

GOING direct to Fresno over the Golden State highway (the more romantic name for the inland route) the motorlogists found the fields of flowers at the height of their beauty just after leaving Grapevine and dropping down into the San Joaquin valley. At Fresno, Frankland turned the Marquette east over the General Grant National park highway to visit the park. But the party was halted at Squaw valley by the largest privately owned Indian basket collection in the world, containing more than 500 specimens.

This is the display of Mrs. A. B. Overholser who has been a resident of Squaw valley more than 20 years. It is in this little valley where Indian basket weaving has been preserved. And there are only three weavers left, one estimated to be nearly 100 years old.

Indian basket weaving is one of the threads which the white man is now trying to follow back to tribal days. The customs, arts and native activities of the California Indian have largely vanished with the hordes who once peopled the coast in their interesting and unconcerned way.

The California Indian, for the most part, was unlike his brother of the plains. He did not have the disposition or desire of achievement to make him an irritable warrior. The tribes did fuss back and forth and at times were agitated to combat, but as a whole they were easily satisfied lotus eaters and conservative in mental as well as physical energy.

WHILE the white man put his clothes on the Indian, gave him houses in which to live and brought his diet up to a more sanitary and varied standard, the elder Indian has been left untouched and unworried. They retain the trait of their ancestors. He does not mind what the white man thinks of him. He has his own ideas of the white man and all this hustles and strife which makes up modern life.

Basket weaving was the work of the squaw and the youngsters of the tribes do not look with any interest or favor on learning this art as their ancestors did. In fact, basket weaving has been made a compulsory course at the Tule Indian reservation, which the party also visited on this trip, 16 miles east of Porterville. It is the hope to preserve this dying art by instructing the children as a part of the school work. Left alone, the younger generations wouldn't have it.

Ye-I-Kom, an Indian teacher who is adept in the weaving art and who has produced some of the finest specimens of baskets in design, coloring and workmanship, is instructing the Indian children.

BASKET weaving is an Indian form of story-telling. For aside from the utility of the basket, which have wide uses even to cooking, the designs on the baskets carry out legends and chronicles of events.

The Squaw valley has been inhabited by Indians ever since long before the white man came. It derived its name from the fact that when the Indians went on hunting trips or out to do battle, the squaws and children were grouped together in the valley, a beautiful area of about a mile and a half square hidden among the foothills and thickly studded with white oaks.

The larger part of the remaining Indians in the valley are of the Cho-Kai-Mi-Na tribe which retain certain of the old customs and rites. For instance, one of the few remaining "medicine men" still "practicing" is here in Squaw valley. He is called "Doctor" Bob and is 98 years old, the Indians say. "Doctor" Bob himself was uncertain as to his age when asked by "Outdoor" Frankland. "Me very old," was the withered medicine man's closest estimate.



## A NEW DAY FOR THE INDIAN



Chiefs of a tribe of famous Indians form the picturesque group overlooking a scene reminiscent of their forefathers' fight against the advance of the white man. Wide World Photo.

**N**OT long ago a descendant of our original American population (who, incidentally, as a nationally known publicist, has a hard-earned income of several thousand dollars a week) remarked that the greatest mistake the Indians ever made was in permitting the Mayflower to land!

There was painful truth in Will Rogers' witticism, as there is truth in many others from the same source.

Within the last few weeks, however, certain events have occurred which, if they had been portrayed for the motion picture screen by some of my California fellow citizens, probably would have been subtitled: "Came the Dawn, for the Indians."

Between the dawning of a new era for nearly a third of a million people, most of whom are now wards of the Federal Government, and the day when they will be firmly established as economically independent, free citizens, perhaps a generation will lapse.

Here is one of the most interesting human problems the administration in Washington has to solve. It is a problem made up of 200 distinct tribal groups, speaking more than 50 languages or dialects and living in more than two score States.

Let me put that problem in human terms, rather than statistics. Here, for instance, are 100 dark, bright-eyed Indian boys and girls, from 5 to 14 years of age, on a Western reservation. A few of them have parents who can speak, read or write English; most of them have not. Some of them have parents who are economically independent—earning a living without drawing on tribal funds or depending on Government bounties or loans. Many have not. Some of them will have substantial inheritances of land; many will not. All of these children are wards of the Government in faraway Washington, for the reservation was established by compact with the tribe many years ago, when ancestors then living were moved in a body from another part of the country that white men wanted to settle and put under the plow.

Now the job of the Government is to educate those 100 bright-eyed children of a race that seems "alien" to the governing one—which is really alien itself. For many years past the Government has been maintaining

By Ray Lyman Wilbur,  
*United States Secretary of the Interior.*

schools and educating Indian children, and adults, too, in a fashion, but still there are scores upon scores of thousands of Indians who cannot speak, read or write English and who cannot earn their own living.

Shall we send these Indian children to a Government boarding school just for their own race, as in the past? Or shall we try to secure entrance for them in the public schools of the surrounding counties, there to mingle with another race?

**W**E know from our experience of decades that the Indian education of the past has failed—not that the children and older Indians did not learn what was in the books, but that this kind of education did not fit them to go out into the world about the reservation and become self-supporting. Thousands and thousands of Indians have been educated—then gone back to a primitive, tribal existence, because they were still strangers to the white civilization that surrounded the reservation.

Now multiply those 100 children by several hundred and you will still not have the full measure of our national Indian problem. For, in addition, there are thousands of full grown adult Indians who, to a large extent, are dependent upon the Government for their existence. Many of them are willing to work, but do not know how or where; others feel that the Government owes them a living.

What are we to do with these thousands of people and their descendants? Shall the Federal Government at Washington continue, generation after generation, to maintain a guardianship and protectorate, to spend millions from the Federal Treasury without substantially benefiting those upon whom the money is spent?

These are the problems, or some of them, relating to the Indians, that we have had to face in the two years the present national administration has occupied office.

Again let me reduce the problem to actual human

dimensions. Here, for example, is an Indian family in Arizona, in the most dire need. They are merely existing in a wretched hut, with no windows, with a dirt floor, the father afflicted with tuberculosis, the children with trachoma that threatens the destruction of their eyesight. They have no material resources worth mentioning. The Government provides hospital care, furnishes needed food, arranges for future support until tribal conditions improve.

This is the problem of the Federal Government by virtue of the fact of an old Indian treaty, making these people wards of the Government. Yet not a hundred miles away, in a populous city, is a family of white people in similar circumstances—but for whose economic welfare the Government will not be held accountable. Certainly the plight of many Indians is nothing less than tragic; yet, just as certainly, a bad condition has been exaggerated and made to seem universal.

The fact is that there are many Indians who may be said to be "suffering" from too much affluence! While the agents of the Indian Bureau are doing all that is possible to assist the unfortunate family I have mentioned, other agents are attempting to dissuade another group of Indians—father, mother, two sons and two daughters—from buying six separate and distinct new limousines with the proceeds of an oil lease that may or may not continue to yield large returns.

Such economic contrasts may be found in any large city, in almost any countryside, among people of the white race. Disease, poverty and misfortune know no barriers of race, color, nationality or creed. Yet we are charged with—and feel—a singular and compelling national responsibility with respect to the troubles of descendants of the original Americans; for, whether wisely or otherwise, we have assumed to exercise a guardianship over the Indian people.

As a physician I have been called upon, in early days of practice, to deal with troublesome dislocations of human anatomy. Now, as the head of a department of the Government, it is my duty to deal with a vast human dislocation—the economic dislocation of a race.

Such economic dislocations, unfortunately, are not rare. I have lately seen such a dislocation in the visit



with President Hoover to the Virgin Islands. There a change from the use of coal to fuel oil and the equipment of ships with radio facilities have dislocated the island population economically. Ships no longer stop regularly at the islands for coal, provisions and cable messages. Result: A large number of people are without the means of earning a livelihood.

Similarly, an economic dislocation occurred after the Civil War—millions of colored men and women made "free," but given no property or means to make a living.

So it has been with the Indians—an economic dislocation that has made them more or less dependent on the Government. When the white men came the Indian possessed America. He was free to roam, to hunt, to fish, to live a nomadic life. He was a member of a tribe, with a common supply of food, a common hunting ground. What belonged to one belonged to all. There was no spirit of acquisitiveness; no acquirement of much property by an individual for his own use and benefit; no provision for the future of the individual.

The white men who came to settle the country and continued to come by the millions were nothing like this. They wanted property; fixed rights, fixed boundaries; their own possessions of land, timber, water rights, mines and oil wells.

The result was, in brief, that the Indians were crowded into corners—corners called "reservations"—that might be hundreds of square miles in extent, to be sure, but were close quarters nevertheless for a people that had had the run of all America. Some of the "corners" consisted of desert land; some, the white man later discovered, contained things he needed and wanted—streams for irrigation, for power purposes; gold, oil, lead, zinc and rich soil for wheat. So the Indian has been under constant economic pressure from without—and from within, too, because we tried to make a farming and "fixed" population out of a race of wanderers who had always considered the growing of hay and grain "squaw's work."

And so the Indian was dislocated economically. For years those who wanted what he possessed—and usually succeeded in getting it in one way or another—were given to saying: "The only good Indian is a dead Indian." And our forefathers too often practiced what they preached.

From that extreme and unjust view we have swung to another extreme: one which makes the Secretary of the Interior of the United States and those associated with him virtually guardians of two hundred and more thousand Indians, responsible for their education, economic welfare and happiness.

Today I may be called upon to appoint a principal Indian chief of an Oklahoma tribe; tomorrow I may be called upon to act as arbiter of the conflicting claims of the two husbands (past and present) of a 20-year-old Indian girl, whose funds in the amount of nearly \$400,000 are in the custody of the Interior Department. Day in and day out the officials of the department's Indian Bureau must decide such questions as whether John Tall Horse in Minnesota shall lease his allotted farm or be required to work—or at least keep—it himself; whether Henry Whitetree, in Oklahoma, shall be permitted to dispose of immensely valuable rights or be kept under close guardianship to prevent dissipation of his inheritance.

And Congress, year after year, for decades has passed thousands of laws relating to and governing the Indians and their affairs, so that a few dollars were appropriated for this school, some hundreds for a road improvement, some thousands for another purpose—and a general halter kept on everything relating to the Indians, for their protection, but to their hurt and detriment nevertheless. It is humanly impossible to exactly "budget" a great family of two or three hundred thousand people widely scattered under varied circumstances of location, weather and natural abilities. So some Indians had too much; many too little—and very few of them had any real chance to become independent, self-supporting, self-sufficient citizens.

THEN, too, during nearly a hundred years of national administration of Indian affairs there were more than 30 commissioners in charge. Always there was pressure from without to dispossess the Indian of what he had that was of value. That anything at all remains of the Indian speaks well for the honesty of purpose of most of the administrations that held office during the last century.

The fact is that property still held by the Indians is worth, at varying valuations, from \$1,000,000,000 to \$2,000,000,000. Some of the land occupied is little more than desert waste. Other land is worth many thousands of dollars an acre—because of minerals beneath the surface. So the Indian is not a pauper; though, lacking the knowledge or disposition to use his property or abilities to be self-sustaining, he is in economic distress in many cases.

Take John Blackfoot, a bright Indian boy, for example. He was educated by white men's methods at a Government school for a dozen years. But when school was over the Government made no effort to find a job for John in line with his training or abilities. He had no actual contact with the world outside the Indian school and reservation. He was as much a stranger here, almost, as a 16-year-old white American boy deposited in the middle of China and expected to make a living unassisted. The result was that John, like thousands of others, simply returned to the tribal reservation and became a "blanket" or tepee Indian again. In many cases tribal procedure upon their return required the burning of their "store clothes" and the purification of the wearer from all white contamination.

In some cases the Government schools and other institutions were such as to justify Indian wrath and dread. Congress, in session at a great distance and engrossed with national problems of greater importance, failed to make sufficient appropriations in some instances. Result: Some Indian children had to subsist on such food as could be bought for 11 cents a day.

New eras do not just happen; they are brought about by planning and thought. They do not come suddenly; they do not change everything overnight. So with the change in Indian affairs. When President Hoover came into office two years ago he very promptly said: "The fundamental aim of the Bureau of In-



Chief Two-Gun-White-Calf, whose famous profile can be found on any buffalo nickel.

By Acme.

dian Affairs shall be to make of the Indian, a self-sustaining, self-respecting American citizen just as rapidly as this can be brought about, and in order to bring this about it will be necessary to revise our educational program into one of practical and vocational character, and to mature plans for the absorption of the Indian into the industrial and agricultural life of the Nation."

We have been working ever since to transmute that Declaration of Independence for the Indians into actuality. We have made substantial progress. There were more than 5,000 employees of the Indian Bureau who had to be imbued with the new spirit. Some were unfitted for the work of making the Indian economically self-sufficient. They had to be shifted to other work or replaced.

There were hundreds of reservations and tribes to be considered and dealt with in different ways. The Indians in Dakota were in different circumstances, for instance, from the Navajos. The latter occupy a reservation in contiguous parts of Arizona, New Mexico and Utah that has an area of approximately 25,000 square miles—about the size of the State of West Virginia. In times past they have had a million head of sheep, besides horses, cattle and goats. Yet they furnish problems for the Federal Government.

Some of the Indians need education that will fit them to make a living outside the reservations. Others need education that will enable them to make use of the resources of the tribes in the way of land, timber and water. Many need health care, for there are two great scourges that decimate the Indians: Tuberculosis and trachoma.

Is there any use in attempting improvement? Is the Indian capable of advancement?

The answer to both questions is an emphatic "Yes!"

THE Indian cannot be made into a successful imitation of the white man. But his own abilities and talents can be successfully developed.

Consider the case of George La Vatta, an Idaho Indian boy who grew up on the Fort Hall Reservation. After leaving the Government boarding school he lapsed into idleness for several years. Doing nothing finally became tiresome, so he applied for work at the Union Pacific Railroad shops in Pocatello, Idaho. The foreman didn't want to hire him because he believed Indians were naturally lazy and would not work. But finally George was given a job with a mop, cleaning up the shop.

When George had proved that he would work he was given a job as machine helper. He became a skilled machinist and served 10 years in the shop. He brought other Indian boys into the shop—and they made good. His success attracted our attention and he was made a placement officer in the Indian service to bring together Indians and the jobs they could perform. He is finding work that the Indians can do—and they are doing it.

Dr. Erl Bates, formerly with Cornell University, proved in a practical way the agricultural capacity of the Indians in New York State, who, by the way, are not under Federal supervision. Mohawk Indians developed fine dairy herds; in six years the Tuscarora Indians of one county, starting with 350 fruit trees, developed orchards with more than 7,200 trees. Dr. Bates believes in making the Indian a better red man rather than an imitation white man. We have borrowed him from the university to assist the Government in working out a practical educational program for the Indians everywhere.

In Minnesota a fisheries association composed exclusively of Indians—several hundred of them, many of whom spoke only the Indian tongue—marketed in a single year a million pounds of high-grade fish with a profit to them of \$100,000.

A large group of Indians were successfully trained to handle the machine drills in the building of the gigantic Colville Dam.

In Pittsburgh and Detroit boys from Indian training schools are doing technical and shop

work of the highest character in electrical and automobile manufacturing plants.

In Colorado the Government advanced some Ute Indians money for a start in sheep-raising. The Indians made a profit of \$10,000 the first year, with an estimated profit of \$25,000 the year following.

These are mere random examples of the capacity of Indians for improvement and advancement. They are practical proofs that these descendants of the original Americans need not always be wards or stepchildren of the Nation.

The beginning of the new era for the Indians was evidenced by the creation a few weeks ago of what we term a "human relations" organization in the Indian Bureau. We have separated the work for human advancement—for education, health and agricultural training—from the property problems of the Indians; the irrigation and power projects, the forestry work, the legal and accounting administration.

We have secured from Congress appropriations that will provide adequate food for Indian children in the schools. Better still, we have secured money to hire the kind of teachers who will teach the Indians to become self-reliant and self-supporting.

We are securing the co-operation of State and local authorities so that more Indian children may attend public schools. Thus they will become a part of the community life—enjoy all the opportunities for work and happiness that the community offers when school days end.

Sick and disabled Indians on the reservations and elsewhere are being given nursing and medical care and they are willing to accept the benefits of modern medicine.

Young Indians and older ones, too, who want work off the reservations are being helped to find jobs through placement bureaus we have established in the West.

We are getting rid of the bureaucracy which sometimes made it necessary for an Indian on a Western reservation to wait a couple of months for permission from Washington to draw enough from his guardianship fund to buy a suit of clothes and a pair of shoes! Yet we are strengthening the safeguards against fraudulent dissipation of tribal resources and of individual Indian funds.

Under Charles J. Rhoads, Commissioner of Indian Affairs, and Assistant Commissioner J. Henry Scattergood, the whole spirit of the Indian service has undergone a transformation. The new spirit carries with it a convincing promise of just and humane treatment for the wards of the Nation.

More than that. It carries the promise that the bureau will try to work itself out of existence within a generation by educating the Indians to become a free, independent, self-supporting people.

That is the new era for the Indians which is just beginning.

## Dairy Farm Profits.

ONE of the most difficult tasks that have faced the Federal dairy expert is to convince the average dairy farmer that he ought to put his herds on a basis paralleling the piece-work basis of industry.

A cow is a cow to many farmers and not a producing unit which loses its value when the yield falls below the cost of production. The up-to-date farmer keeps charts on all the cows in his herd. It takes a bit more time, but these charts carry the secret of the success, if any, that the dairyman attains.

The charts show the daily yield of each cow and the butterfat test made twice a month. These two figures, together with the feeding figure, soon tell which cows are producers and which are boarders in the herd. A careful weeding-out process, eliminating the boarders, will soon raise a herd to an efficient basis.

As soon as a cow is milked the yield is weighed before being dumped into the cooling vats and a small sample of the milk is taken to be kept in a bottle containing a preservative for analysis every 15 days. The total milk at the fixed price per 100 pounds plus the differentials which may be allowed for excess butterfat over a given basis for payment will indicate just what the revenue from each cow is, and this figure minus the cost of the feed given the cow will clearly indicate which cows in the herd are worth while.

With as simple a system as this available, still many farmers decline to make the effort and go on with the yield of a few fine individuals in a herd offset by the losing yields of cows better fitted for the butcher than the dairy.

## Greater Snow Geese Protected.

ONLY one known flock of greater snow geese is still left in this country and these birds are being given the most careful protection both by officials of the United States and Canada through the action of the migratory bird treaty. This lone flock spends its winters in North Carolina and Virginia, where local game wardens give it protection.

With the coming of Spring weather in April the birds feel the urge to go North and usually fly directly northward until they reach the St. Lawrence river. Here they turn northeast and follow the river to a group of small islands, where every year they stop off for a few days to rest and feed. While taking their "breather" they are under the care of the Quebec mounted police, who send a patrol to the islands.

Hunters in the past have taken an unfair advantage of the birds through resort to camouflage. The stream at this season is usually full of floating ice and the hunters, dressed in white and riding in white motor boats, approach close to the flocks before the birds realize that an enemy is at hand. Because of the rarity of the greater snow geese, particular pains are being taken to perpetuate the flock and perhaps bring about an increase which will later permit hunting of the birds.

Other birds found on the islands with the greater snow geese are the Canada goose, brant, black duck, pintails, mallards and teal.

## Platinum Value Increases

PLATINUM, highly prized because of its comparative rarity, a value enhanced by its employment in higher-priced jewelry, has become even more important to industry and in many of its most important uses no substitute can be used.

This precious metal is one of a group closely allied in physical properties which make them unique as a group among metals. The others in the group include osmium, iridium, rhodium, palladium and ruthenium. They are all grayish white, lustrous, highly resistant to corrosion and, what is most important, highly resistant to heat, melting only at very high temperatures.

Platinum is, of course, the most widely used of the group, with palladium second and iridium third. The latter, however, is second in importance because of its use in alloys with platinum. A survey of the platinum situation recently made by the Bureau of Mines reveals that 90,000 troy ounces of platinum are used every year in the manufacture of jewelry and the amount so consumed is increasing each year.

For many types of jewelry an alloy of platinum containing about 25 per cent of iridium is best suited because of its extreme hardness. This hardness permits a more extensive engraving of the jewelry. This same hardness, however, makes the alloy less suitable than pure platinum, which is more ductile, for settings of gems which may have to be reset from time to time.

The use of platinum in electrical work is

more or less common, the metal being found exceptionally efficient for contact points in various types of apparatus.

The chemical industry finds platinum highly useful as a catalyzing agency, one of those mysterious substances which by their presence cause a chemical action without actually taking part in the action themselves. For an example, nitrous oxide gas and oxygen, when passed over heated platinum wires, become nitric acid, yet the platinum emerges from the process unchanged and undiminished. In the manufacture of sulphuric acid by the contact process between 500,000 and 600,000 ounces of platinum are now in use.

Iridium, because of its extreme hardness, is used as a tipping material for fountain pens and is also employed in the manufacture of particularly sharp surgical instruments.

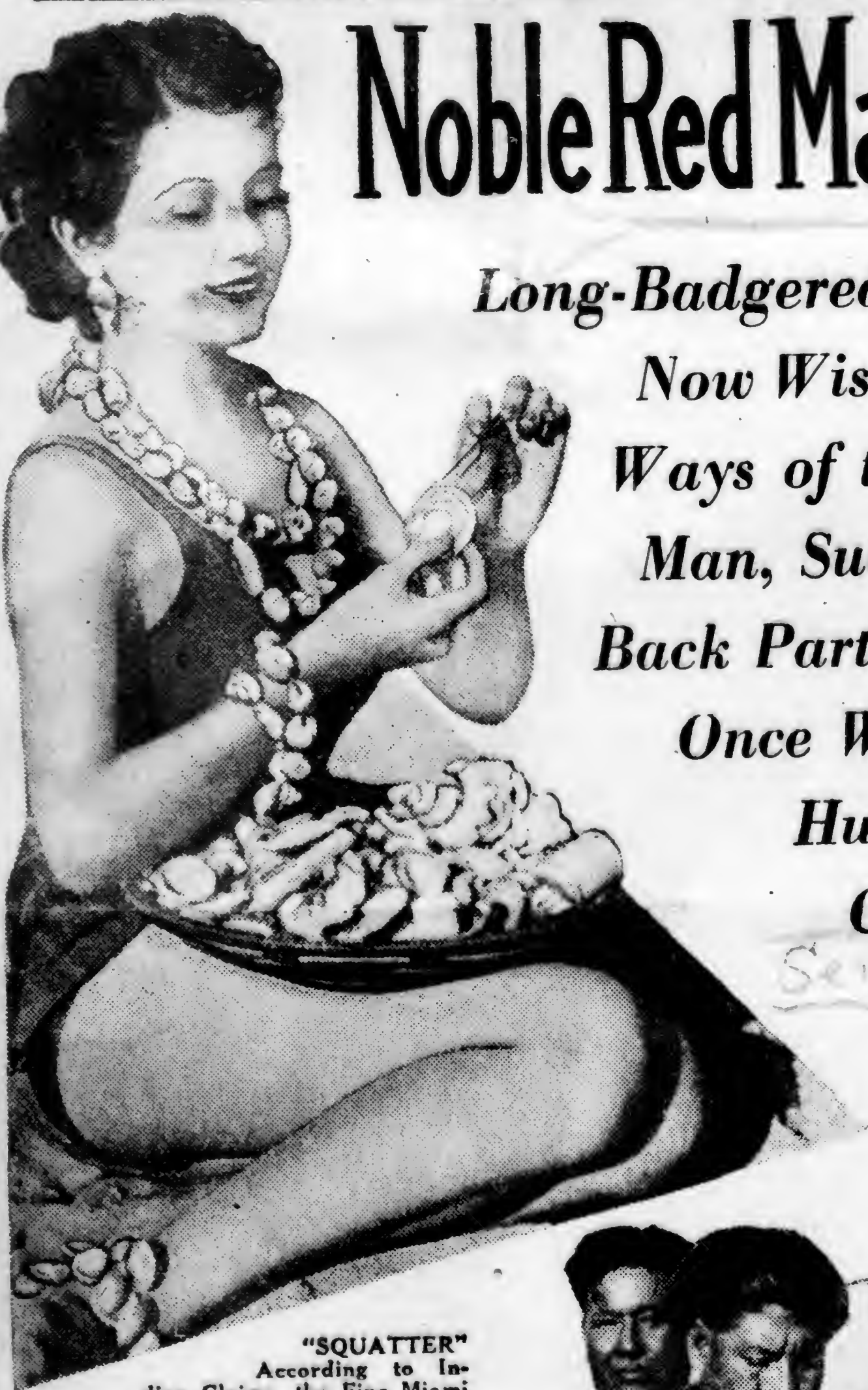
Prior to 1914 Russia was the principal source of platinum, producing up to 300,000 ounces yearly. Since that time, however, the production has changed, according to the Bureau of Mines' survey. Colombia, South Africa and Canada are rapidly increasing their output and are bidding fair to fill the shortage left by the collapse of the Russian production to the 25,000 or so ounces turned out yearly at the present time.

What little platinum is produced in this country comes from California, Oregon and Alaska and this little could hardly be mined on a profitable basis if it were not obtained as a by-product of gold mining.



# Noble Red Man Goes to Law--for a 3-Billion-Dollar Chunk of U.S!

*Long-Badgered Braves,  
Now Wise in the  
Ways of the White  
Man, Sue to Win  
Back Part of Their  
Once Wide  
Hunting  
Grounds*



**"SQUATTER"**  
According to Indian Claims, the Fine Miami Beach on Which Betty Dodge Sits Stringing Sea-Shells, Is Seminole Property! Fancy the Panic Among the Florida Bathing Beauties If the Braves Won Their Case!

EVERY school child knows the colorful, historic picture—the one which envisages today's remnant of a once noble race of redskins that swept an untrammeled continent on wild mustangs—hunting with the primitive bow and arrow, fishing in virgin streams, moving their teepees from mountain to valley as the seasons dictated. Indians who were masters of all they surveyed.

Subjugated by the white man with superior weapons, driven out of the lands of their forefathers, their hunting grounds converted to fields and cities, their proud spirit broken. So goes the tale.

And the sequel of the tale sees this once imperious race herded on barren reservations, stripped of every vestige of such freedom as they once enjoyed.

Sentimentalists have made much of this picture, and American sportsmanship of late years has been inclined toward a better "break" for Brother Lo. Many adjustments have bettered the state of the tribes, and legislation has conferred a legal status.

So, pitifully decimated though his ranks may be, the Indian is not through!



**"ALL WE WANT IS 200,000 ACRES"**  
Sam Tommie, Spokesman of the Seminoles, Presents to Secretary Ickes a Proposal to Restore Lands Claimed by the Tribe.



**PROUD SEMINOLE DICTATES TERMS—MIAMI THE STAKE!**  
Notable Pow-Wow Between Secretary of the Interior Harold L. Ickes and Indian Braves from the Big Cypress Swamp in the Florida Everglades Brings the End of a 100-Year-Old Technical "State of War" Nearer.

nual sun-dance on the shores of Lake Worth, near West Palm Beach. Terms for a lasting peace between the whites and the Seminoles were translated by an interpreter. These terms specified return of the stipulated acreage and an indemnity of \$15 a month for each adult. The pipe of peace was smoked.

But the pow-wow brought a remarkable anti-climax. For from the deeper recesses of the big swamp came a rumble of protest, soon personified by a delegation of other Seminoles, numbering among them several lineal descendants of the great Ocoela, hero and martyr of the tribe.

Terming themselves the "hereditary and select head-men and councillors" of the tribe, and reaffirming the "state of war" which they insist still exists between the Seminoles and the United States, they stormed the chambers of County Judge Blanton of Miami to challenge the right of the Ickes conferees to negotiate on behalf of the tribe. The status of these men, they said, was that of Creeks and of Seminoles who had married into the Creek "nation."

At packed council meetings in the big swamp, preceding the filing of the protest, indignation had run high—and in the shadows thrown by fitful campfires against the enflaming cypress wilderness of the swamp fastness, there seemed to hover the vengeful spirit of their long-dead great Chief Ocoela. Once, in spiteful disdain and defiance, Ocoela had driven his sheath knife through a "scrap of paper" which President Andrew Jackson had dispatched, with an armed force, for him to sign.

And he had played, year in and year out, a stinging, punishing hide-and-seek game, costly in money, morale and men

to the pursuing and beleaguering forces sent to exterminate him. They would ever remember and charge up against the United States the shameful death of Ocoela, in chains in a military dungeon—an act for which their arch-foe, Jackson, and his paleface subjects and descendants, were forever to be held responsible.

Such was the temper of this protesting delegation—an obstacle to early and united action on this century-old "war," it would seem.

But other claims, besides those of the Sioux and the Seminoles, are taking their place, one after another, on court calendars and are receiving thorough airings, with every promise of fair adjudication.

These include land claims of the Wichitas in Texas (whence American troops herded them across the Red River), Oklahoma, Arkansas and Louisiana, \$11,202,339; of the Lower Chehalis, Washington, \$8,250,000; of the Shoshones, for scattered Northwest lands, \$15,070,000; of the Cheyennes of Montana and the Arapahoes of Oklahoma, for dispossession of Minnesota lands, \$15,070,000; of the Creeks, for Alabama holdings, \$20,084,500, plus \$150,000,000 interest and an item of \$167,237 for erroneous survey; of the California Indians, for an accounting in connection with lands confiscated during the gold rush of 1848 and the repudiation of eighteen different treaties; of the Chipewas (Pillager band), Minnesota, \$264,000; of the Choctaws, Mississippi, for redemption of scrip, to have been good for cash or land in Oklahoma, which induced them to move.

All of these claims rest upon the alleged legal basis that the United States Government recognized the Indian tribes as independent nations, under the sovereignty of the United States, in earlier treaties and agreements. When that practice was abated by Congress in 1871, endorsement was given to all such treaties made prior to that date—so that they are regarded by the claimants today as instruments and contracts conforming to the principles of equity.

Three billion dollars in Indian claims! Poor Lo? Well—maybe not so poor much longer!



**SARTORIAL STUDY—IN RED AND WHITE**  
Chiefs of Oklahoma Indian Tribes, Many of Whom Have Been Made Rich by Oil Discoveries on Their Lands, Meet United States Officials for a Conference.

Deprival apparently has speeded and sharpened his slow, methodical methods of reasoning. Recent legislation has given him new rights as a litigant.

And now he is going to fight the battle of his ancestors all over again—but not with arrows or bullets. He is going to fight in the white man's way to reclaim a part of the domain that once was his—through the law.

Leaders, spokesmen of a new order of things, have emerged from the rank and file of Uncle Sam's red-skinned hostages. Restitution—in lands or in cash indemnities—is their objective—based on perfectly legal premises, such as would win for any citizen, regardless of "creed or color, or previous condition of servitude," a hearing in a United States court.

And as a result of their efforts an amazing total of \$3,000,000,000 in Indian claims has been filed against the United States government! One-third of this huge amount is sought by the so-called Five Civilized Tribes—the Cherokees, Chickasaws, Choctaws, Creeks and Seminoles—in 55 separate actions brought recently on their behalf. Vari-

ous so-called "wild" tribes—nomad bands that were shunted ruthlessly about the country as the white invader advanced ever further into their once happy hunting grounds—have filed a total of 29 suits, accounting for the other two-thirds.

The largest single cash item in these legally fortified statements of liabilities now plastered upon your Uncle Samuel—quite overwhelming evidence that the worm has turned—is that of the allegedly erstwhile blood-thirsty Sioux, who want \$867,000,000 for their ousting from the Black Hills, referred to as "the richest 100 square miles in the world," during the gold-rush days of 1868. Attorneys for this once proud "nation" readily admit that a "bayonet treaty" was signed by the Indians and that they were paid a pittance for that priceless gold domain; after they had been penned up by Federal cavalry on a barren reservation, where no hunting or fishing was pos-



**RED EAGLE SPEAKS**  
The Chief and His Wife Meet John Collier, Commissioner of Indian Affairs, at Muskogee, Oklahoma.

sible, it was a matter of "sign or starve," they insist.

And a judicial and just viewpoint among the white-skinned arbiters of their red-skinned brethren's fate—strengthened with the passing of the years and the acquisition of a true perspective—sees merit in the argument. And it now looks upon the resultant "insurrection" of Sitting Bull, when he

**GIFTS FOR WHITE SQUAW**  
Indian Girls Made This Doll for Mrs. Ickes, Who Added to Her Store of Tribal Lore by Attending the Annual Sun-Dance of the Seminoles.

broke reservation with an ostensible "hunting party," only to go on the war-path and vent his bitterness and that of his tribesmen by wiping out the Custer command, as a protest against intolerable conditions.

But in point of poetic rather than of practical justice, the claim of the Seminoles of Florida—a once rather arrogant tribe, now curiously referred to as "swamp Indians"—probably takes first rank. For the Seminoles thoroughly believe that time and modern developments haven't essentially weakened their original titles. They were robbed of certain lands, and they want those certain lands returned—some 200,000 acres! Included in such a grant, as a nucleus, is to be the Big Cypress swamp of the Everglades. In those jungle depths the Seminoles have immured themselves in sullen insularity since their guerrilla warfare of a hundred years ago, against an ever-increasing influx of white settlers, gradually petered out. They've never formally made peace.

Now, deeding to the Seminoles these swamplands in itself would arouse little opposition—the leisure-loving, resort-running Floridian has no special hankering to tackle the job of clearing the jungle and reclaiming the marshes of this sultry cypress citadel. But something else again is the cloud which the claimants seek to cast upon the title to the regions that skirt the swamp—once mostly despised sand dunes, now the sites of Florida's loveliest beach-cities!

Miami and its famed beach, for instance, would revert to the Seminoles under such a realignment of territory—and the "swamp Indian" of Florida forthwith would take his place with the millionaire aborigines of Oklahoma, on whose crowded "waste land" grants (much to the chagrin of envious white neighbors) oil in profuse quantities was discovered.

There was a recent pow-wow between Secretary of the Interior Harold Ickes and of Seminole Indians—at their an-



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Located at last, the remnants of the lost Apache tribe have been reported as being all women! Think of it—a community of women—the only one of its kind on this continent

BY BAILEY MILLARD

# DO WOMEN RULE

## Lost Apache Tribe?



APACHE WOMEN  
SILHOUETTED AGAINST  
THE SKY



GERONIMO: AMAZONS PROBABLY TRACE PROWESS TO HIM



RESERVATION APACHE WOMEN: ARE THEIR SISTERS STILL SAVAGE?

**T**HAT lost tribe of Apache Indians of whom so many rumors have been circulated in the past ten years has been located at last. Members of it have been found in the mountains of Northern Mexico and, strange to relate, those discovered were all women! There are thought to be a few men hanging about, but they are the cringing subjects of wild Amazons.

The report of the finding of the female Apaches of the lost tribe comes from Dr. Helge Ingstad, a Norwegian ethnologist, who recently related to the officials of the Indian Affairs Office at Washington a fascinating tale of his search for and discovery of the savage band in the forbidding Sierra Madre range in Sonora. The find was made in a particularly wild region 150 miles south of Douglas, Ariz.

Dr. Ingstad had previously reported the finding of vestigial traces of the existence of a red-haired white man who lived for many years with the lost Apache tribe, a remnant of Geronimo's

forces which roamed the Sonora wilds. This man, the explorer thinks, was the son of a New Mexican territorial judge captured by Geronimo more than fifty years ago.

When it was reported last summer that the Apache women had been seen near the line dividing the States of Sonora and Chihuahua, speculation arose in the Indian Bureau as to how they might be reached and returned to the United States. According to all accounts, this would be no easy task, as the little that was known of the band indicated that its members were savages of the wildest and fiercest kind and that it would be difficult to hold any sort of communication with them.

**B**UT Dr. Ingstad, doughty son of the old Vikings, undertook the risky job and with a small expedition set out last autumn to beat the bush for the untamed Apache ladies and in the ensuing months traversed many miles of rough country in a painstaking search for them. After a ninety-day hunt during which he found traces of their camp life, he came upon a party unmistakably composed of Apache women.

The worthy doctor was delighted. He had chased what some Mexicans had termed an "Indian myth" to its source, and it had proved to be no myth at all.

The Indian women were clad in skins and had primitive weapons. Not a trace of rouge or lipstick, no permanent waves,

no funny hats. But the learned ethnologist knew that bows and arrows were not to be lightly scorned, especially in the hands of wild girls who knew how to use them.

He approached the camp with extreme caution, instructing his followers not to shoot, as he was out to capture the Amazons and bring them back alive. But the wily women proved hard to catch. They had scented the white hunters from afar and on their approach gathered up their belongings, including a wee papoose, and fled. Fleet of limb and strong of lung were these red-skinned females, who soon were out of sight. Though their trail was pursued by the expedition for miles, they were not seen again.

Due to inclement weather and lack of supplies, the expedition returned to Douglas, Ariz., whence it had set out and, after a brief stay there, returned to Washington to report.

There is little doubt in the minds of experts of the Indian Bureau that the lost tribe so vainly pursued is a fragment of Geronimo's fierce band of marauders who were so long the scourge of the Southwest, and that its members have been in hiding for years in Northern Mexico. Dr. Ingstad says he saw no men in the group he surprised. He concludes from this and from other indications that there are few males in the lost tribe.

"The loss of man power," he says, "obviously has brought women into control of the tribe."

Think of it—a community of women—the only one of the kind on this continent!

The Indian Office is said to be preparing another expedition to root out the Apache remnant and return it to this country, where it will remain on some reservation. How will these wild females get along with the tame Indians they will find there?

**N**OW as to the antecedents of the lost tribe: When the United States, by the Gadsden purchase, first came to know the Apaches they numbered about 10,000, but in later years they became decimated by war and disease. The whole tribe went on the warpath in 1860, and the following year, because of the withdrawals of our troops from Arizona to fight in the Civil War, they murdered or drove out every white inhabitant of the Territory except a few hundred who took refuge in Tucson.

For years all progress was stopped in Arizona by one of the most bloody Indian wars in history. Every white immigrant family was waylaid and slaughtered. Men and women captives were outraged and then tortured to death by mutilation. About one thousand men, women and children perished.

One atrocity occurred in November, 1871, when a stage coach filled with pas-



sengers on their way to California was riddled by a volley of shots from ambush. The driver and others of the coach were killed and a Miss Sheppard was wounded in the right arm. The girl was stowed under a seat in the coach by a passenger named Kruger, and when the Indians, who had assumed that the slaughter was complete, came trooping up to the stage doors, Kruger and the girl sprang up and presenting pistols, yelled loudly. The Apaches retreated, but returned after the white man and girl had fled up the road to safety. The savages gathered up \$12,000 in cash loot from the persons they had slain.

Then in 1872 Gen. George H. Crook was sent to the Territory with a band of troopers, and for a time he put an end to the depredations of the murderous band. He rounded them up and put them all on the San Carlos reservation. To this the Apaches dissented, as did also Crook and his immediate successor. These wise generals saw the folly of trying to coop the savages up at San Carlos, where there was poor hunting, and this judgment proved correct, as the Indians left the reservation time and again and renewed their outrages. For six years more there was a succession of bloody raids, and then Crook was ordered back to Arizona.

THE brave Crook, known to the Indians as Old Gray Fox, had reason to fear the tricks of the Apaches. Once he was fired at point-blank by a young Indian during a peace conference, but an officer on the general's staff struck up the barrel of the rifle and Crook's life was saved. In the ensuing fight the Indians were badly worsted, the survivors fleeing to the hills.

Victorio, a noted Apache chief, with a band of 400 redskins, broke from the reservation in 1879 and went on the warpath. The savages were chased into New Mexico, where they were attacked by a squadron of troopers which would have been wiped out, as the battle was a bloody one and against heavy odds, but for the timely appearance of another body of troops, with whose assistance they drove the Apaches into Mexico.

Victorio recrossed the border soon afterward and was soundly beaten by Crook's men. But he ran away and con-

## CLOSE CALLS

BY GREGORY MASON

I HAVE listened to many arguments as to whether sharks would attack men or not, but this particular argument was going on in the presence of the shark. He was a twenty-footer, sniffing around our schooner as we lay at anchor off the coast of Yucatan.

Some of us gringos feebly maintained that it was dangerous to play around with sharks, but when challenged by the natives in the crew to cite one authentic case of shark bite we could not.

"Every case you hear of where a man was bitten by a shark is a barracuda or something else, never a shark," said our pilot, Don Jose. He looked like a pirate, with his fierce, black, handlebar mustachios.

"Sharks live off carrion and dead things," he went on. "They are cowards. Bah, for a peso I would jump on that big fellow right now!" He pointed at the twenty-footer, loafing directly beneath us with only a foot of water over his back.

"Here's your peso." I pulled out an American half-dollar, good anywhere on this coast.

Joe was wearing only a blue cotton shirt and khaki pants. He pulled off the shirt, poised on the rail a second, then plopped feet first on the shark.

There was a big splash, but we saw the shark shoot off for the shadows behind some coral heads fifty yards away.

Jose came out, boasting and swearing. He denounced all the shark's ancestors from the time of Noah's ark on down. One of his feet was bleeding from contact with the skin of the big fish, which is like sandpaper. But he was very pleased with himself, particularly when I handed over the half-dollar, and then broke out a bottle of beer all around. He pulled the cap off the beer bottle with his teeth and growled:

"I told you they were cowards."

About the time we finished the beer a sailor yelled that the shark was back again. We got up off the gasoline drums and sauntered to the rail. There he was, in the same place, and more insolent than ever. Jose looked at me.

"Sure, another peso," I said.

"And another beer?"

"Sure."

He did it again. But this time he borrowed a pair of straw sandals from a sailor before he jumped. And this time the shark shot away only about fifty feet.

I gave Jose a Mexican peso, which he took with a grumble. And we drank this beer standing up and watching the shark, although we were diverted for a minute when our hunting party came aboard the opposite side of the schooner from our dinghy. They brought back three wild turkeys and four wild pigs.

In hot weather on an empty stomach beer can hit you hard. Maybe mine hit me. Anyway, when that shark came



back to the same position, right under the rail, I suddenly saw red. I still had my hobnailed bush boots on—for I'd been ashore measuring a Maya temple in the morning—and I aimed to scrape that shark up some.

"A peso from you, Jose, if I kick him?"

"Sure," he replied.

I started for the rail. But one of the native boys who had been in the hunting party beat me to it. Pushing me aside he took one of the dead pigs and threw it right on the shark.

There was a little splash. Then a quick swirl of water and that pig was cut right in two!

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tinued his depredations, killing many settlers and burning their homes.

In the summer of 1880 Victorio was besieged by Mexican and American troops after he had been chased into Chihuahua, where he and his warriors were killed by the troops of Gen. Terrazas. When he fled into Mexico Victorio was accompanied by 100 braves and 400 squaws. As most of the male Indians were killed by the Mexicans, it is possible that some of these women or their descendants are among those of the Geronimo folk recently discovered by Dr. Ingstad.

Although the government had more than 2000 troopers in the Apache country in 1882, the Indians kept on with their fighting, not only slaying many of our soldiers but slaughtering prospectors and ranchers.

In one raid in 1883 a chieftain named Chatto captured a large party of woodchoppers and miners and tortured and killed them all. The slaying of the McComas family by Chatto's warriors was one of the most dreadful of southwestern

tragedies, the bodies of McComas and his wife being mutilated in unspeakable fashion. Their little boy Charley, after being kidnaped by the tribe, kept up such a piteous weeping and wailing that Chatto, irritated by the noise, lifted him by the hair, plunged a knife into his breast and threw the body into a near-by arroyo.

Crook tried to pacify the Indians and because of his mild treatment he was replaced by Gen. Nelson A. Miles, who was experienced in Indian fighting. Miles, who had 6000 soldiers, many of them seasoned scouts, was out to capture Geronimo, who had succeeded Chatto as the big Apache chief and had been making no end of trouble for the San Carlos garrison.

Geronimo was a peculiarly ruthless hostile, never hesitating to commit the most cold-blooded murders in the cruellest manner imaginable. For example, in the Rincon Mountains he captured an old prospector named John Henderson, tied him behind a wild mustang, beat the

animal into smiling while death.

One could recall Geronimo's atrocities to say that Miles's troopers, after a vigorous campaign, surrounded the Apache band and forced it to surrender after a number of the savages had escaped into Mexico. Many of the main band of Apaches were removed to Florida and afterward a consignment was sent to Oklahoma.

Squaws took an active part in some of the Arizona raids. Like other Indian women, they were adept in torturing white prisoners, submitting women to especially unmerciful cruelty.

Dr. Ingstad doubtless was right in attributing to the women of this race a wild fierceness which makes them a dangerous foe to encounter. If those found by him in Mexico are, as government officials believe, a remnant of Geronimo's band, they doubtless are as fierce as they make them.

"I am convinced," reports Dr. Ingstad, "that the only contacts they have had with so-called civilized man in the last fifty years has been in combat."

Bancroft pays tribute to the virtue of Apache women by saying: "It is a singular fact that of all the Southwestern tribes, the thievish, meat-eating Apache is almost the only one that makes any pretense to female chastity."

WHAT Explorer Ingstad says about combative contacts is substantiated by the reports of hunters and prospectors who have encountered the savage women, these wild creatures either standing their ground and giving battle or fleeing to the hills. If only a single intruder appeared on the scene, he was generally routed or slain. But if a party of armed hunters came in view of the hostile squaws they made tracks for convenient shelter.

The government's plan to capture the animal-like wanderers and bring them back alive looks like a hazardous one, and some folks see no good in it. But if they can be tamed, as have been the male Apaches now in Oklahoma, they may become as docile as their formerly fierce brothers. It was recently reported that the Apaches on the reservation in the Sooner State not only have adopted the white man's ways but have become quite "sissified."

Imagine what an old Arizonan who had fought these formerly wild Indians would say about a "sissified" Apache!

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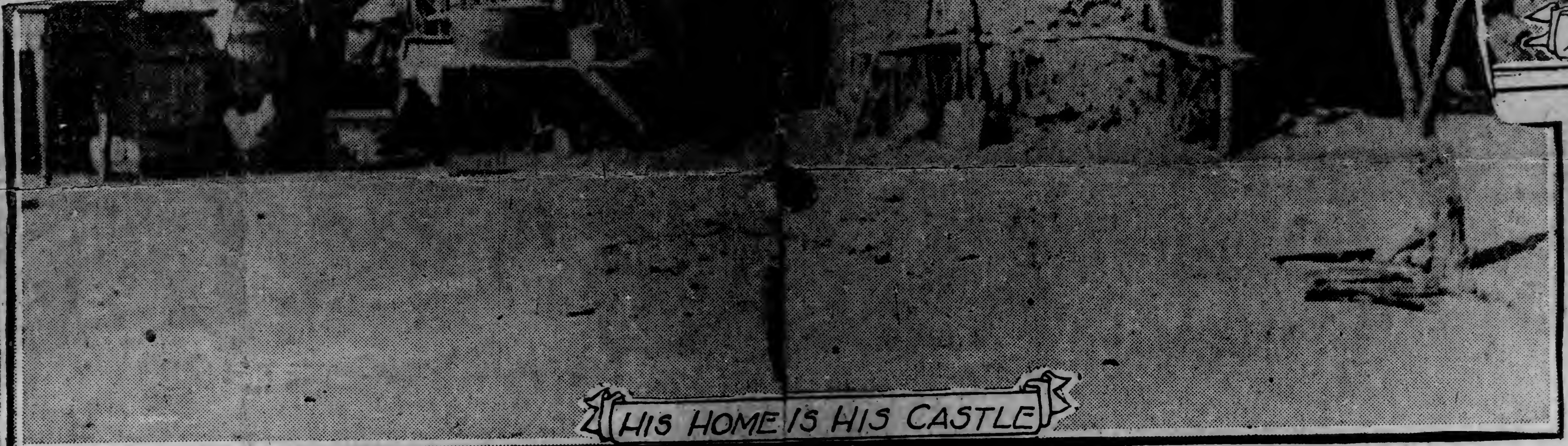


HERE AHEAD OF THE PADRES,  
THE INDIAN OF TODAY FARMS ON  
RESERVATIONS OF SAN DIEGO'S  
BACK COUNTRY.



### AN INDIAN "CRADLE"

## A "WILD" INDIAN



**THIS HOME IS HIS CASTLE**

Approximately 16,000 Indians live in California, of which 10 percent make their homes in San Diego county, according to recent statistics. This total for the county includes only those Indians who are officially enrolled as such, and does not include any who have left their reservations and inter-married with whites or non-enrolled Indians.

There are 16 reservations in San Diego county, known as, Campo, Capitán Grande (El Capitan), Cuipaipe, Inaja (including Cosmit), Laguna, La Jolla (known also as Potrero), Lo Posta, Los Coyotes, Manzanita, Mesa Grande, Pala, Pauma, Rincon, San Pasqual, Santa Ysabel (known as Santa Santa Ysabel, Santa Ysabel 2, or Mesa Grande and Santa Ysabel 3, or Vollen) or Sycuan.

[illegible]

Forcibly to the contrary, the government has been aid is now doing actual constructive work among the Indians. No dependent people have shown such progress during the past few years as the American Indians.

After the Mexican secularization act, (of about 1830), the Indians scattered from the old missions, a few of them going back to the old pueblos and almost inaccessible parts of the country.

In fee simple to the Indian owner all government restrictions are removed. The allotment laws provide that the Indians observed at Pinal and Morengo. The Indians, feeling that the land was theirs individually, and not owned by the tribe in common, began to clear their own fields, and progressed rapidly. Many can now take their places with whites on an equal footing.

**FURTHER INCENTIVE**

of the country. They lived unmolested for a number of years, but the soldiers of the army, composed of whites, and, after statehood, a still larger number came. With them came the demand for land. The soldiers were living for years almost without contact with the whites, and had no knowledge of courts, laws, or taxes. When ordered to accept Mexican grants were notified to come into the courts and obtain legal title under the new government. The Indians refused to do this, not knowing the necessity for obtaining title. Consequently, land occupied by the Indians was taken from their domain, and later homesteaded by whites. In an effort to remedy conditions, inspectors were sent by the United States to report upon the matter.

The commission recommended that lands occupied by the Indians be purchased by the United States, and the lands could be patented to the United States, or reserved for the use of the bands by executive order; that the Indians be paid for the lands and whites be purchased, if possible, exchanged. This report was approved by President Harrison on Dec. 22, 1880.

On this act, Jan. 12, 1891, passed, the United States was authorized to purchase the lands for the Indians, and the pub-

HAS GIVE THE A further incentive to Indians, the government provided for what is known as the reimbursable plan. Under this plan congress appropriated money to be used for money, running into the millions, which permitted an Indian to receive property, supplies and other articles of value (more with special permission.) The purchases were made by the reservation superintendents at the lowest possible price. The Indians received, the Indians signed agreements to reimburse the government for the various amounts within two years. If the Indians failed to reimburse the plan carried no interest payments, only the actual amount expended was to be repaid by the Indians. While this plan applied to all the Indians in the United States, the San Diego Indians received special consideration. In addition, further, they took advantage of the opportunity. At Pala considerable seed and implements were sold to the Indians. Their own stock and fruit trees were sold. The nature of the supplies depended upon the location of the reservation. If the reservations have sufficient rainfall, and grow crops without irrigation, others are best adapted to stock raising, while others are irrigable.

## COASTAL REGIONS FINE FOR FLOWERING BULBS

The growth of flowering bulbs in the coastal regions of San Diego county, especially in the Encinitas and Carlsbad sections is having an interesting and rapid development.

While this industry is still in its infancy, it is being considered as a money maker as yet, it gives promise of becoming a staple and profitable business in favored localities in the county. Bulb farming is a new industry, yielding a high acreage return and is therefore adapted to small acreage. Investment per acre of bulbs runs high, the cost of planting and growing is about \$2,000. Obviously anyone considering the raising of bulbs should have considerable capital available. Bulbs which have been raised in the county are tulips, hyacinths, tulips, lilliums, iris, gladiolus, anemones, ranunculus, freesias,

he Indian olla was hand-shaped fine clay in the lap of the old Indian woman who heaped bark about them after they were finished baked them with a steady fire.

t the annual fiestas of the Mis-  
Indians one will find representa-  
s from Coachella, Temecula, Pala,  
uilla, Saboda, Inaja, Mesa Grande  
other reservations.

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**FIRST MISSION BELLS**

added impetus has been given to development by the constantly tightening Federal quarantine on the exportation of certain classes of flowering bulbs.

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BEGINNING  
OF  
COLLECTION ORDER

*Pima - Indian Abuses : Clippings*



Pima

1902 - 1930



## FRIENDS OF PALE FACE

### Time to Pay Our Debt of Gratitude to Pimas.

#### WATER FOR THE RESERVATION

Tribe That Stood as a Bulwark Between the White Man and the Apache Now Threatened with Starvation—Fields in Need of Irrigation—An Act of Simple Justice for Deserving People.

Phenix, Ariz., April 28.—When the bloody trail of the Apache stretched across almost every mile of the now rich and highly cultivated Salt River Valley, and the revolting crimes of that most fiendish tribe of the red men all but halted the progress of civilization in the Southwest and struck terror to the hearts of the brave pioneers who had crossed the great sand desert, there were two tribes of Indians who were ever stanch to the pale face, who were ever ready to protect him, to house and feed him even to the division of their last tortillas. Those tribes were the Pimas and the Maricopas.

A strange sequel to the story of such friendship and fidelity, that these few years later sees the Congress of the white man appropriate the means whereby those same Apache warriors and their squaws are made self-supporting, independent almost to the point of wealth, while the Pimas and Maricopas have not only been left to shift for themselves, but the very means of their livelihood have gradually been taken from them by the whites with whom they have so willingly shared.

Before the waters of the Salt River were drawn off into the many canals to irrigate the rich grain and forage fields of the white man there was always enough water to cover the fields of Indians, and even in the driest years there was absolutely no fear of loss. But to-day the waters have been stemmed into the white man's canals, and the white man is growing rich off the enormous crops of the fertile valley. The Indian has gradually been crowded back until now, with the exception of a few spots, the reservations to which they have been driven cover vast stretches of alkali flats, where not even a mesquite bush could thrive, where even the cactus dies. But the friendly Indian is the most patient of people, and he works on, hoping for the days the white man will build a storage dam and give him again the water with which to wash away the salt crust that covers his fields and reclaim the desert land, even as he himself has done before.

#### Famine Ahead for the Pimas.

Although this will be an especially dry year, it will not be the Maricopas who will suffer. Their reservation is nearer the river, and consequently will have a better water supply. But the Pimas, settled at the foothills about fifteen miles from the river banks, and the water lower than the level of their canals, are facing a long, terrible siege of drought and want. The government will issue them rations of coffee, beans, bacon, and wheat. This is enough to sustain life, but it will not stave off the irreparable ruination of their crops and land and their stock.

In the terrific heat of the summer, when the river bottom is as dry as the asphalt streets of Washington, if there be no water in the canals, the horses, cows, and chickens perish. For their own use, the Indian women carry water in great earthen ollas from distant wells. The stock cannot be watered from these wells, because in the dry season a too heavy drain upon them would soon exhaust their supply. On the other hand, without water for the forage and grain fields, feed is almost as scarce as water. Probably no other beasts of burden in the world is so inured to hardship as the Indian pony, but even this stocky little animal cannot endure the deprivations that follow a dry winter and drier summer on the Pima reservation.

No other tribe of Indians has been more progressive than the Pimas, and for this very reason they suffer more acutely the terrible losses that follow such a year as this has been. There have been practically no rains and no heavy snows in the mountains to fill the streams. To the Indian who has never striven to be self-supporting, never worked with the white man and endeavored to acquire the white man's more intelligent methods of farming, but has ever been content to lead a useless or felonious existence while the

white man fed, clothed, and housed him, the calamity of dry fields and suffering stock is unknown. In fact, such losses mean only the saving of a little labor, and there are no disastrous effects to be suffered by him, for the white man will still provide for him.

#### Always Self-supporting.

But it is not so with the Pimas. They are intelligent, hard-working farmers out on their isolated reservation. They have, despite their many drawbacks, been entirely self-supporting in the years when there was water for their crops, and, in fact, their hay and wheat and barley, their corn and their flour, have brought as high and sometimes higher prices than that of the whites, whom they have imitated, for what the white man has taught, he does not always practice, but the Indian obeys literally.

When Congress appropriated \$110,000 to be used to erect a storage dam for the Apache Indians at San Carlos, it was generally believed that some assistance would be given to the Pimas, who have worked so hard to relieve the government of any care of them. Their water supply has grown less and less every year, and every year has seen them laboring more diligently. All the Pimas ask of Uncle Sam is a supply of water and a protection of their water rights. They have been told that Congress will provide for them as it has for the white man's old enemy, the Apache; that no more will the canals be dry, the fields parched, and the stock dying. And with their credulous natures, have believed it and built hopes on the time when no longer will there be such want.

A visit to the Pima reservation, to one whose knowledge of such things is confined to history or a comprehension of one of the useless or dependent tribes, is a revelation. After leaving the river banks along which are a few prosperous little ranches, one travels across a level stretch of desert for fifteen miles. Here and there are patches of mesquite and sage brush and again there are acres so poisoned with alkali that not even these desert herbs can live.

Gradually one approaches the evidences of abandoned cultivation. Along the sides of the natural desert roads there are dried up old mesquites and cotton-wood stumps, showing where once a fence ran. There is a little mound of earth, a deserted mud hut, and beyond the posts lie the bones of some horse or cow that succumbed to some other summer's want. But farther on one comes to fields that have been neatly fenced, carefully seeded and tended, and the irrigating ditches that surround them are clean and well cared for. The mud huts or sometimes an adobe hut show, too, the signs of thrift and ambition.

The Indian, in scant attire, squatted on the earth around a campfire, is no longer a picture true to life; that is, it is no longer the type. The Pima has learned from the whites the comfort of a chair, and in many of their huts one sees a cheap or homemade table. There are bed bunks on the side of the hut, and a little cook stove in the middle of the room. The floors, ceilings, and walls are of mud, but neat and methodical.

#### Tattooing Still Practiced.

The Pima has, despite his civilization, lost none of his original picturesqueness. Many of the ancient forms and customs of his race are as strong to-day as they were the first day the white man saw them. The squaw is tattooed the same to-day as fifty years ago—two dark bluish lines running from the corners of the mouth to the chin; while the buck still has the stripe from the lid of his eyes. Even the young buck from the Indian schools, endowed with a liberal English education, returned to the reservation, shows the strong blood of his race and gives way to the tendencies of the generations before him. His hair is allowed to grow, and his feet soon leave the store shoes or boots for moccasins or to be left bare. His head is soon bared to the blazing rays of the sun, and his entire costume probably consists of nothing more than a pair of jumpers and a dark cotton shirt.

The taste of the squaw is as gaudy now as in the days when they traded their nuggets of gold, their maize and wheat for a few yards of bright cotton. The Pima woman employs her time weaving baskets and molding beautiful pottery, which she sells at Phenix, twenty-five miles away. The Pima buck spends his energies in trying to improve the poor ground the white man has left him. They are one of the few really deserving and trustworthy tribes of Indians, and yet they have suffered more than almost any other family of the red men. They have done more for the white man, and in turn have received less from him than any other branch of their race. The pioneers are old and decrepit, and the soldiers, many of whom owe their rescues from the most horrible of deaths to these same Pimas, are fighting another war, or have fought their last; and so it is, the white

man has forgotten his debt of gratitude. But the Pima is not vindictive. He did not fight with and for the white man in the hope of reward. He is grateful for the farming implements and such things which the government has from time to time given to him. All he asks, or ever will have to ask if that be granted, is a water storage and a protection of his water rights. If this be granted, their villages will thrive, their lands send forth rich produce, and they will in no sense be a burden on the land, while on the other hand, if they are not soon given water, they will lose ambition, and, abandoning their vain efforts to succeed, will add to the list of our proteges another band of dependents—idle and desperate wards.

MARIE MATTINGLY.



BERKELEY, CALIF  
GAZETTE  
OCTOBER 11, 1930

## COOLIDGE DAM HELD SAVIOR OF INDIAN TRIBE

"The Coolidge Dam saved the Pima tribe in Arizona and they are all good Indians," said Dr. Dirk Lay, who led the fight for them in Congress to get the dam, in his talk before the City Commons Club yesterday on "Twenty Years Among the Pimas."

"The Pimas have always been an agricultural people," said Dr. Lay, "and they never roamed around as other Indians do. In 1685 under Father Keeno, they had a complete irrigation system. One ditch they dug with sticks and crude tools was 17 miles long, 15 feet deep and 12 feet wide at the bottom."

"They lived on this land peacefully and industriously until the white man came. After the Apaches had been subdued by the whites and it was safe to come, the white man settled on the Gila River, above the land of the Pimas. Gradually these settlers took the water out of the river for their lands above the Indians until finally the Pimas had no water for their land."

"By right of appropriation, the Pimas owned the water they needed. The white settlers above stole it from them. They have waited 40 years to get this water back. Five thousand good Indians who had always been friends of the whites, even going so far as to fight the Apaches for the white men, with 50,000 acres of very good agricultural land, were slowly starving to death because they could get no water. They could hardly make a dollar a week, and 15 cents a day is too little to clothe and feed a family."

### First Rights

"By the terms of the act of Congress the \$5,000,000 Coolidge dam in Box Canyon of the Gila River guarantees to the Pima Indians the first right to the water impounded. The second right goes to other land in public or private ownership not owned by these Indians. At last justice has been done to these people, although it was slow in coming and we had to keep at it 20 years before we got it."

"The dedication of the Coolidge Dam was a great day for the Pimas. One old Indian we brought 100 miles to participate and we had to lift him in and out of the bus, because he was unable to walk without crutches. When he saw the dam he dropped his crutches and hasn't needed them since. The tribe is now busy leveling and checking the land and before long we expect to have the whole of the 50,000 acres on their reservation under cultivation."

Los Angeles, Cal.

TIMES

MAY 11 1926

## Report on Site for Coolidge Dam Approved

[BY A. P. NIGHT WIRE]

WASHINGTON, May 10.—The report of the board of consulting engineers on the Coolidge dam site in Arizona was approved today by Secretary Work. The report recommends plans as approved by the engineering department of the Bureau of Indian Affairs and favors a type of structure known as the multiple dome dam. The report also recommends construction of a power plant.

SANTA BARBARA, CALIF.

OCTOBER 9, 1929

★ ★ ★  
The local association of the Indian Defense association through the efforts of Miss Pearl Chase and Dr. Oliver Hart Bronson, president of the local association, has raised \$1000 here to aid the Pima Indians in preparing their land for water from the new Coolidge dam, it has been announced. Dr. Bronson, who was made a member of the Pima tribe recently, will leave in the near future to attend the annual camp meeting of the tribe.

Mrs. Wadsworth Baylor and her committee will collect warm garments for the Indians again this year.

## WORK ON COOLIDGE DAM WILL BE STARTED SOON

Engineers Expect 150,000 Acres  
Will Be Reclaimed for Farming  
on Gila River in Arizona.

By the Associated Press.

FLORENCE, Ariz., June 23.—A half-century old debt owed the Pima Indians by the United States Government will be paid with the construction of the Coolidge dam on the Gila River, about 50 miles east of here. Government engineers are ready to begin construction.

Eighty thousand acres of land will be irrigated by the dam, which will be the first so-called "dome-type" to be built. Half of this acreage will be cultivated by the Pima Indians of the Gila River reservation, whose once prosperous fields were rendered unproductive by diversion of water from the Gila by settlers on the upper stretches of the stream.

The dam itself will create an opportunity for land development such as attended the building of the Roosevelt dam in 1912. The Coolidge dam will rise 220 feet above the bed of the river and have a total length across the top of about 1,000 feet. It will impound 1,200,000 acre feet of water.

Engineers claim that at least 150,000 acres of land in this district are susceptible to reclamation. Oranges, cotton, figs, dates and other semi-tropical crops can be raised. Six harvests of alfalfa may be obtained during a single year.

Work Started - June 23, 1926



## ROTARIANS LISTEN TO INDIAN TRIBE WORKER

Dr. Dirk Lay, a missionary of the Presbytery, and a worker with the Pima Indians for many years, told the Berkeley Rotarians a story of how and why the Coolidge Dam proposal drew his earnest thought and active support.

The meeting Wednesday was placed in the hands of the "Peacemakers", and Captain Hughbert Luce, called to serve on the Grand Jury, appointed John Berger, of his team, to act as chairman of the day.

Rotarian Berger told a story of near connection with Indian reservation work and then called on George Pratt, a Rotarian visiting at Berkeley for tenor solos.

Because of uncontrolled circumstances the speaker of the day was given but 15 minutes to tell his story. However, he is a Rotarian and knows what he is talking about, how to tell it and is a splendid judge of the audience he faces.

Dr. Lay comes from an Arizona Rotary Club where he holds the classification of "Missionary". In opening his rapid fire and vital talk this Rotarian said:

"I know you men of California have taking ways. We of Arizona feel it. Today I was to have 25 minutes and I get ten."

The speaker said that the Pima Indians were here when Columbus came and that irrigation ditches made then that were 15 feet deep and carried water for a distance of 17 miles were still being used on the lands they cultivated.

He said in part:

"If you think Indians are lazy, what about doing this job with just sticks to dig. And it is 110 in the shade there—but you don't have to stay in the shade.

"The Pima Indians suffered by the hands of the white man. The Indian suffered more in California, where he was pushed off into the Pacific. We do not believe that force means right, but we used it. We put Indians on reservations and did not let them leave it without a permit and did give them but a dollar a week a person on which to live. \* \* \* Then when it came to taking their water away from them we constructed the bill that brought

about the Coolidge Dam.

"I would tell you a lot about it, but I am a Rotarian and the meeting will close on time. I can only hit the high spots.

"We were told that someone was to make a lot of money out of this reclamation plan. One congressman said, 'You make a damn good start, but no legislation goes through this House.' I found the bill sleeping peacefully. Thank the Lord that **some** bills do sleep peacefully. But we got going and brought the bill out of committee with 40,000 individual appeals.

"Senator Smoot objected to the \$5,500,000 to be spent, but after many telephone messages, he changed his mind and said he would not be in the Senate Chamber when the bill came up for action. We got it through and then got the bill before Congress during the last week of the session. I saw every man in Washington. One Texas Republican said I could just talk to him one minute.' He gave me all the time I needed—and voted for the bill.

"I sometimes think the House in session is just a representative cross-cut of American civilization. Most of its members are as hard workers as you find anywhere else. The bill went to Mr. Coolidge who said he would do all he could to see that it passed. And Senate Bill 966 did pass unanimously. It took six years but the good has been accomplished.

"We owe the American Indian much and we should give him the best we can. We would starve to death on what he gets. Is it a wonder that he objected when we took his water to turn wheels to make gold? The Indian says 'You tell of a city paved with gold; I don't believe it'—and neither do we. We Rotarians believe in service and I think the Indian is entitled to some service."

The listeners gave Dr. Lay their friendly attention and much applause as he stopped talking one minute before the closing hour.

President I. B. Taylor apologized for the theft of the speaker's time and again did the Rotarians assembled extend greeting to the visiting Rotarian speaker.



OCTOBER 11, 1930

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Plants of E. California and W. Nevada

1921 - 1939



# INDIAN TWINS RESCUED FROM TRIBAL DEATH

## Mono Infant of Madera Said to Have Been Marked for Superstition Sacrifice

OAKLAND, March 13.—Gruesome and barbarous customs are still prevalent among some of the tribes of California Indians, Julia and Edna Sherman, twins and infant members of the Mono tribe of Madera, who arrived in Oakland today after being whisked out of the clutches of their superstitious tribesmen, are willing to testify through their present sponsor, the California Synodical Society.

The birth of twins, according to Mono tradition, is the birth of evil and accompanying ill luck unless one of the children is put to death. This fate awaited Julia or Edna, and it was only through prompt action of the North Fork girls' school, an institution conducted by the Presbyterian women workers of the Home Mission, that the life of an Indian child was saved.

### DOCTOR SUMMONED

Teachers of the school, the Misses Ida McCullough, Vie Sargeant and Margaret Elliot, hearing that twins had been born to a young Indian woman and her husband, Elmer Sherman, sent word to a Dr. Burke of Fresno, who immediately answered the call and went to attend the Indian mother.

The arrival of Dr. Burk at the Indian village, however, was late and the mother was found in a dying condition. Upon further investigation by the doctor the twins, also in a serious condition, were found in the hands of the tribesmen, who had agreed to have one of the infants put to death—this to be done in secret by the child's grandmother.

Realizing the situation, Dr. Burke carried the Indian mother, scarcely more than a girl, to a neighboring hotel, where she died shortly after. Word was sent to the North Fork school teachers regarding the plight of the twins. Two of the women from the institution arrived February 6, three days following the birth of the children. It was through the efforts of these women, who conferred with the tribesmen, that the twins were rescued and later cared for by school officials at North Fork.

### TOTS FIND SANCTUARY

A telegram was received yesterday morning by Miss Julia Fraser, 2014 Fifth avenue, president of the California Synodical Society of Home Missions, to the effect that the twins had been nursed to health, but that the school could no longer afford to care for them. The matter was taken up immediately by the organization and Miss Mary M. Breen, 4212 Piedmont avenue, a public health nurse and former war nurse overseas, who arrived here recently on a vacation, volunteered to bring the two children to Oakland. Miss Breen went to Fresno, received the twins and returned here with them.

The little tots are being cared for temporarily by Mrs. D. I. Cohn of Berkeley, formerly a teacher of the North Fork girls' school, and worker for the Home Mission Organization.

According to Mrs. B. F. Edwards, 2840 Eleventh avenue, secretary of the Synodical Society, it is hoped by members of the organization that the State Aid Society will take the Indian children under their care.



## Model Village for Indians Is Planned Near Elko, Nevada

ELKO, Nev., March 28.—A model Indian village, equipped with sewers, electric lights and ample water supply, together with other modern conveniences, will displace the Indian village that now exists within a mile and a half of Elko and is populated by more than 100 members of the Piute tribe, according to J. E. Jenkins, head of the Reno Indian agency, who arrived here this morning.

The Indian village, which is located on government land near this city, is unsanitary and in its present state is a menace not only to the Indians who inhabit it, but to the city of Elko as well. The government plans to use other lands in the immediate vicinity of Elko for the building of an up-to-date, modern community for the aborigines. While Mr. Jenkins is in Elko he will pick out a site for the new village.

When the site for the village has been selected, the city and county officials will be asked to assist in moving the Indian homes in the present community. By means of a caterpillar tractor and an improvised running gear, the houses will be moved without demolition.

BISHOP, CAL. REGISTER  
APRIL 10, 1923

1923

### MONO INDIANS

A Mrs. E. A. Ludwick, of Yerington, Nev., wrote to W. L. Rowan that Indian girls at Bridgeport are in great need of some one to look after them; that half the time they are not paid when they work, and that some would have starved if she had not fed them during the winter. The letter was turned over to Superintendent Parrett and by him called to the attention of Mono's Board of Supervisors. The Supervisors at their meeting this month adopted resolutions denouncing the statements as false, and declaring that "said Indian children are better fed, better clothed, better educated and schooled, and better paid for any services rendered than in any other county on the Pacific Coast." Doubtless the Supervisors are justified in resenting the allegations; it may be remarked, however, that they take in a good deal of territory, probably without any investigation as a basis for comparing that county with others.



# San Francisco Chronicle Is Name Borne by Piute Indian of Modoc County

## Redskin Parents Adopt Cognomen Proposed by Jurist Friend

By **BENNING P. COOK**

**CHRONICLE BUREAU, Sacramento,**  
April 15.—One Christmas morning about twenty-two years ago, in the little town of Eagleville, Modoc county, an Indian papoose was born. The proud Piute father rushed to the office of Justice of the Peace W. H. McCormick to apprise him of the fact and ask the Justice to assist him in picking a name for the youngster.

Justice McCormick, having been for years a regular reader of The San Francisco Chronicle, was at the moment perusing a copy of the paper.

"Why not call him San Francisco Chronicle?" said the Justice to the Indian parent.

"I will," replied the latter, and today the Piute brave is known as "Chronicle Phoenix."

After the father left the office of the Justice the latter wrote to the San Francisco Chronicle setting forth the facts in the case. The publisher of the paper, M. H. de Young, instructed the manager to order a beautiful silver loving cup, suitably inscribed, sent to the babe.

"Chronicle" keeps his first gift wrapped in chamois and buckskin, and only brings it forth on state occasions; so that today it is just as bright as it was the day it was received.

"Chronicle" is a full-blood Piute and one of the best bronco busters and horse experts in Modoc county. In addition to this, he is an expert with the lariat. The young Indian is an expert in handicraft with horsehair, hemp and string.



**"CHRONICLE" Phoenix.**  
Piute Indian, who was presented with silver cup by publisher when he was named after S. F. newspaper.



# INDIAN MOTHER SHOWS ADVANCE

## New Generation Knows More Of Living

NORTHFORK, April 22—Saturday, April 19, there was a baby clinic held at the Mission to which 22 babies were brought for inspection by the county school nurse, Miss Farnsworth and by Dr. Dagmar Petersen of Fresno. The babies were found to be splendidly healthy little specimens. Only two were slightly under the average weight for their age, and the minor ailments were almost entirely lacking.

This new generation of young Indian mothers is entirely different from an older one. They have been taught in the public schools, or in the Indian mission, which was established about 20 years ago, and many of them have also been trained in the Sherman institute at Riverside. They talk as well as white girls of their age, are intelligent and interested in the welfare of their babies, so that the future for the Mono tribe looks far brighter than it did a generation ago.



# Water is Demanded

Walker River  
Pirates

## For Schurz Indians

### 250 Ranchers Receive Court Order to Stop Us

### 36 1/2 of Water in Walker River

Every water user on the Walker River has this week been served with a temporary restraining order by Deputy United States Marshals enjoining them from using or in any way interfering with the natural flow of the water in the Walker River, and citing the ranchers to appear in Carson City July 10 to show cause why a preliminary injunction should not be issued. The restraining order comes as a result of the filing of a suit in the U. S. Court by District Attorney Springmeyer, acting under instructions from Attorney General Stone at Washington attacking the water rights now existing. The government claims 1859 priority for sufficient water to irrigate 1200 acres, which is greatly in excess of the total amount of water now in the river.

#### Thurtell findings give Indians 23 feet

The Thurtell findings, which is the base of the Federal Court decree, issued after 18 years of litigation, apportioned to the Indians 23 feet of water with priorities dating between 1868 and 1885. This right, however is not a part of the court decree, the government having refused to become a party to the suit settling the water rights on the Walker River.

#### Will Attempt Compromise

Very few of the ranchers in Mason or Smith Valley are now receiving any but storage water, the natural flow being negligible and practically all going to the Antelope Valley Co., and others who have the first priorities. Many

farmers are pumping water for stock. Many of the water users have assigned their cases to the care of the Walker River Irrigation District and the directors of the district, with their attorney will be at the hearing in Carson tomorrow. Representatives of the government agency at Schurz were present at the regular meeting of the directors Monday and tentative plans for a compromise made, which it is probable will be submitted to the court for approval. The proposal is that the entire flow of the West Walker at Coleville, which on July 5th measured 40 second feet, will be diverted into the Topaz reservoir for a period of 7 days and at the end of this time the stored water be turned into the river in a big head. This is said to be the only method by which it will be possible to deliver any water over the several miles of dry river bottom below Wabuska section. In consideration for the use of the reservoir and other concessions, the government will be expected to withdraw its suit for a period of five years, during which time an effort would be made to develop a permanent water supply for the reservation through drainage of Mason Valley and back flow, together with a storage system on the river above Schurz.

Clark J. Guild will appear at Carson City as representative of a number of the water users and a number will attend the hearing in person.



Koo-tsab-be dik-ka  
mono Lake Piute

San Francisco, Cal.  
DAILY NEWS 172  
July 26, 1924

Indians of Mono, Piute and other  
tribes will hold annual celebration  
in Yosemite Valley, Aug 1 and 2.

San Francisco, Cal.—Examiner  
July 27, 1924

## **Mono Indian Maids Ape Modern Flapper**

CLOVIS, July 26.—Clovis claims the honor of developing the latest in flapperdom. This week when members of the Mono tribes of Indians made their appearance on the streets, coming here to harvest the grape crop, it was at once made evident that the gentle Indian maid is not slow to accept the styles of her white sister, appearing with bobbed hair and wearing the newest style of straight-line dresses.

Before the advent of the white man, bobbed hair had a special significance to many of the Indian tribes, being used as a sign of deep mourning.



AUG 18 1922

## INDIANS PLAN

## BIG MEETING

Harry J. Dixon, Chief of the Western Branch of the Shoshone and Piute tribes of Indians, has called a meeting of all the Indians of these tribes in the state of Nevada, said meeting to be held at Battle Mountain on the first of September, the Elko Independent reports.

The purpose of the meeting is to decide as to the voting privileges granted the Indians, some of the Indian boys being of the opinion that their rights to live on reservations in this state will be jeopardized if they vote and have refused to register for the coming elections. There are about 2500 Indians who will be able to vote at the coming elections within the state, and a great number of them belong to the Shoshone and Piute tribes.

On September 30, 1922, Harry J. Dixon was chosen Chief of the Western Branch of the Shoshone and Piute tribes and has since that time held the office, making his home in Elko, and since the establishment of the reservation on the hill back of the China ranch, has been living there.

The certificate of his election is interesting and Harry has had it framed and it adorns his cabin. It reads as follows:

**Western Branch Shoshones Elect Chief**

We, the undersigned, the people of the Shoshone Indian nation, gathered at Battle Mountain recently, and after the time-honored custom elected a new Chief to succeed Tom-To-Ti-O, who has served them as a leader for some time past.

Harry J. Dixon, well known among the Redmen of this section of the country, was entrusted with the leadership of this powerful tribe of Indians in the State of Nevada. His certificate of powers as it might be termed, bears the signature of the Captains of the various tribes, among whom are the following: Joe Gibbert, Dick Hall, Jim Leach, Bill Hall, Dick Bealer and Howard Miller.

Signed September 30, 1922.

Joe Gibbert is captain of the tribes of Austin, Dick Hall of the tribes of Carlin, Jim Leach and Dick Bealer of Battle Mountain, Bill Hall of Beowawe, and Howard Miller of Winnemucca.

All of these captains will be on hand at the big meeting, and will have as many of their followers from their respective camps as is possible to recruit. Chief Dixon will preside at the meeting and will explain to the Indians the workings of the law relating to the elections, and also the act of congress granting them the right to vote. Many of the Indians are skeptical about voting, and are afraid if they exercise their right that they will be put upon the state and forced to leave the reservations eventually.

It is not the policy of the government to force the Indians to vote, and the circulars from headquarters all set forth the fact that although congress gives the Indians the right to vote, they are not to be herded to the polls.



# Nevada Printe

## ELEVEN LIDA INDIANS REGISTER FOR ELECTION

Eleven Indians, 10 republicans and one democrat, will vote at Lida this year under the act of congress granting citizenship. Each of the registration cards is signed with an X, followed by the name of the Indian and "by G. K. Collins." The Indians are:

Seepee Kawich, aged 70, 70 years in state, county and precinct blind in the left eye, left hip broken, deaf. His occupation is given as "rope maker."

Montezuma Sam, aged 90, born in Montezuma, "retired," a "confirmed invalid."

Sally Sam, female, aged 80, housewife, born in Beatty, "blind slightly."

Rosa Seepee, female, aged 50, housewife, no disability, born in Lida.

Ella Shakespere, female, aged 25, born in Salina valley, housewife, 20 years a resident of Lida.

Maggie Pass, female, aged 40, born in Lida.

Lester Seepee, aged 21, born in Lida.

May Shaw, female, aged 23, born in Lida.

Willie McKinney Shaw, aged 23, born in Lida.

All of the foregoing are registered as republicans.

Then there is Mamie Shaw, female, aged 22, born at the State Line mill. Mamie is the lone democrat.



## INDIAN ENEMY TRIBES TO COMPETE IN RODEO

Two Indian tribes, traditional enemies for many decades, will smoke the pipe of peace this month, when they meet in friendly competition at an Indian field meet in Yosemite valley, according to F. S. McGinnis, passenger traffic manager for the Southern Pacific railroad.

The tribes are the Monos of Nevada and the Yosemite of California. Together with white cowboys they will compete in rodeo stunts at the annual Indian Field Days celebration, July 30 and 31.

A pageant depicting the early Indian history of Yosemite valley and its discovery by the white man will follow on August 1. The pageant will be presented in Royal Arch meadows in the heart of the valley, and will be directed by Garnet Holme, widely known pageantmaster of California.

Special rail service to care for the crowds that will go to Yosemite for this event from all parts of California is being arranged by the Southern Pacific. Hotels and camps are making advance reservations and there will be a lack of accommodations for it has been announced.

FRESNO, CAL.—REPUBLICAN

MAY 8, 1926

## Questions Rodeo Influence On Indians

To The Republican: Last February quite a bit was said about the passing of J. C. Brendel, who was a missionary to the Mono Indians for a number of years. Many striking things can be told of how he changed a downtrodden people so that they were not recognized as the same folk.

I am constrained to believe that most everyone in this section of the state knows what a great work he did with the aid of his co-workers.

If was my lot to be associated with Mr. Brendel just after he came to Auberry, and I saw the conditions as they were. I also secured his aid in Nevada when I was there, and he did wonderful work in a very short time.

The Mono tribe was a menace to the foothills and a vanishing race. Many times the white women were frightened by the drunken Indians in the middle of the night, and much more could be said of their depraved condition. These people, who were an expense to the Government and causing it much concern, also a terror to the foothill country, are today an asset, increasing in population, children in schools and making good, and many have graduated from the schools at Stewart, Nevada, and Riverside, California.

One of the men, leader of a tribe, known as a bad man, came with Mr. Brendel to Nevada at his own expense to tell those people of the change among them.

I do not believe that Fresno and Madera counties are aware of the great services rendered to them and are being given by Rev. Lee I. Thayer and his workers who are now in the field continuing in a wonderful way. This work is known throughout our country. A motion picture was made and has been shown in almost every state.

It is possible that for mere money a man or a woman would put these poor people back where they were? Do you know that the Sunday rodeo disbanded one of these churches and it has lately been reorganized by Mr. Thayer to be again at the mercy of the rodeo.

I can not believe that the ranchers who are promoting the rodeo are aware of the influence they are casting in the wrong way. If they are, I am frank to say they are a menace to our commonwealth, and they have not the public behind them as they may think. Much sentiment is against this, and is a factor that will have to be reckoned with in the future.

JOHN B. SPEED

Fowler, May 5, 1926.

SACRAMENTO, CALIF.—

AUGUST 23, 1926

County

## MODOC INDIAN INCOME LARGE

Receipts Are \$100,000, Only  
\$5,397 Of Which Given  
By Government

ALTURAS (Modoc Co.), Aug. 23.—O. C. Gray, superintendent of the Indian School at Ft. Bidwell, has just submitted a report to the commissioner of Indian affairs at Washington on the status of Indians in Modoc County.

Not including migratory Indians, many of whom live in Modoc County for a part of the year, the total Indian population of the county is 597, of whom 220 are Piutes and 277 Pit Rivers, there not being a single Indian of the Modoc tribe left living in Modoc County.

\$100,000 INCOME.

The income of the Modoc County Indians for the fiscal year ending June 30, 1926, was approximately \$100,000. Of this only \$5,397 was donated by the government to the Indians for relief, free rations, etc. The total value of crops sold and consumed by the Indians, including livestock, was \$35,000, and wages earned totaled \$42,500. The balance of the income was derived from native industries such as basket-making and from the sale and lease of lands. The average income per capita was \$172 for the year.



OAKLAND, CAL.—TRIBUNE

MAY 8, 1927

## Indian Heroes

For the second time within a year Pyramid Lake Indians have proved themselves heroes and are receiving the praise of Nevadans. Sam Kay, a week ago, went to the rescue of two boating parties who were in dire straits. A year ago it was Frank Johns who risked his life. So far all the Indians have received, other than praise, is that satisfaction which comes with the good deed. In each case the rescuer lost his boat and portable motor. In Reno and in the various camps near the lake there is a movement on foot now to buy new boats and new motors for Sam Kay and Frank Johns, Indians of Pyramid Lake, who came near to losing their lives in attempts to rescue whites.

THE KNAVE.



# STEWART SCHOOL HAS CLASS OF FOURTEEN

3640  
Fourteen students at the Indian school at Stewart completed their education, so far as that institution is concerned, last night, all being granted diplomas on completing the ninth grade. W. G. Greathouse, secretary of state, delivered the commencement address and diplomas were presented by Supt. Frederic Snyder of the school.

During the evening a program was given by the graduating class, the school band giving an open air concert previous to the exercises. The salutatory was given by Jimmie Muldoon, home economics work in the school was explained by Helen Thurman, the class history was given by Pearl Anthony and Esther Moore gave the valedictory. Selections were played by the orchestra and Ikie Heie and Melvin Dixon rendered an instrumental duet.

The graduates consisted of eleven girls and three boys, eight of whom are of the Piute tribe, four Washoes, one Shoshone and one Mono. They were:

Jimmy Muldoon, David Parker, Stanley Scott, Pearl Anthony, Mae Davis, Irene Jimmy, Lucile Wiley, Ione Hicks, Tootsie Jones, Bessie Dick, Esther Moore, Katherine Thomas, Lillie Wheeler and Helen Thurman. All of the girl members of the class made their graduation dresses, each of which was of a different color and those present at the exercises commented very favorably on the artistic work of the girls.



LOS ANGELES, CALIF.

THURSDAY

MARCH 8, 1930

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## Owens Valley Indian Problem Put Up to City

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What to do with 900 Piute Indians in the Owens Valley, whose welfare is becoming a serious problem as a result of the City of Los Angeles buying up the lands for water rights was put up to the Board of Water and Power Commissioners yesterday by Miss A. C. Bowler, representing the California Committee on Indian Relief.

Chairman Haynes expressed the belief that something should be done, probably by way of giving the Indians employment on city work. Commissioner Palmer supported such view.

Many of the Indians are reported to be living under deplorable conditions, some being on the verge of starvation. The government gives them little or nothing, it was said.

General Manager Van Norman of the Water Bureau was asked to report on the matter.

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OCTOBER 5, 1928

# Indians Approve Passive Protest

## Tribesmen To Resist Exploitation, Treaty Violations

WINNEMUCCA (Nev.), Oct. 5.—(P)—Resolutions and non-co-operation have taken the place of bullets, bows and arrows and tomahawks as the weapons of the western American Indian in his battle against the advance of "paleface" culture.

Six chieftains and 400 Indians, said to be representing every tribe in Southern Idaho, Western Utah, Northwestern Nevada, Northern California and Southern Oregon, concluded a pow wow at Fort McDermitt, eighty miles north of

here, yesterday, at which they figuratively laid aside the peace pipe and declared war of non-co-operation against "politicians."

### To Ignore Polls.

The Indians reported that they had signed a pact vowing that they were "not going to vote for the paleface government any more." They also agreed to turn their backs upon "twenty-dollar bills and hugs and kisses which the candidates like to give us."

"Furthermore, we are going to get our rights, even if we have to fight," the resolution read.

### Treaty Failure Protested.

The council at which the resolu-

tions were passed was said to have been called as the outgrowth of the alleged failure of the government to keep treaties made years ago.

The Indians also decried what they called the forcing of "meaningless citizenship and voting" upon them and declared they believe they would lose all their rights if they continued to vote.

### Will "Defy Agents."

The resolutions asked that the government send to the chieftains copies of all bills for clothing, food and medicine sent to the agencies involved and set forth the Indians hereafter would

nore and defy" the Indian agents of the government.

"We ask the government to set aside land where we can live and be freed of ninety-seven years of ruthless exploitation by bureau agents," the resolution said. "We want the right of hunting any time of the year, unmolested by game wardens."



## Indian Girls to Learn White Ways

A group of fifty Indian girls from the reservation school in Carson City, Nevada, are in the Eastbay for the summer escorted by Mrs. Bonnie V. Royce. While here they will be supervised by the Y. W. C. A. Among the group are (seated, left to right), REGENT RUTH MARSH, ETHEL DICKERSON, LEONA THOMAS, ALLA BELL and ELEANOR GIBBS. Standing (left to right), THELMA WILLS, VIOLET GIBBS, ALICE ATKINS, SYBIL BURT and MINNIE ELLINGSON. —TRIBUNE photo.



## Nevada Indian Girls Come Here to Study Customs

To learn customs and manners in typical American homes and to earn money for their winter expenses, 50 girls from the Indian reservation at Carson City, Nev., are in Oakland today on their annual summer outing.

The girls were escorted from the reservation by Mrs. Bonnie V. Royce, Indian adviser for the government, and while here they will be under the supervision of Mrs. Royce, the Oakland Y. W. C. A. and the women's division of the Oakland council of churches.

Under the direction of Miss Dorothy Lanyon and Mrs. Frances Durland, adviser of Indian groups for the local Y. W. C. A., that organization has planned a summer program for the outing girls.

The program, according to Miss Lanyon, will provide entertainment for the girls on their Thursday afternoons off and take care of their religious activities with vesper services at the Y. W. C. A. central building each Sunday afternoon.

The June program of events will include a motion picture matinee on June 12, a visit to the Oakland museum and a boat ride on Lake Merritt, June 19, and a picnic at Sequoia park on June 26. The United Presbyterian church women have arranged the museum visit, and Mrs. E. W. Wessel, council president, is in charge of the Sequoia park excursion.

Other events throughout July and August include picnics at Neptune Beach, Golden Gate park, evening and afternoon parties at the Y. W. C. A., auto trips down the peninsula, and visits to Eastbay industrial plants.

Vesper services in June will be in the hands of Miss G. Baxley of the First Congregational church, Miss Alice G. Moore of the Oakland Y. W. C. A., Mrs. B. W. Wessel of the Alameda Presbyterian

church and Miss Hazel Riggs of the Trinity Methodist church of Berkeley.

Among the Indian girls who are members of the "outing" group are Ruth Marsh, Ethel Dickerson, Leona Thomas, Alla Bell, Eleanor Gibbs, Thelma Wills, Violet Gibbs, Alice Atkins, Sybil Burt and Minnie Ellingson.



OCTOBER 30, 1930

*education*

# CHAMBER RAPS INDIAN POLICY

364

**Development Board Again Calls  
on Secretary of Interior to  
Re-establish School**

Opposition of the Alturas chamber of commerce to the discontinuance of the Ft. Bidwell Indian boarding school was voiced at a meeting of the board of directors of the organization held here Tuesday, and a resolution passed by the directors declares their unalterable opposition to the policy of the department of the interior to attempt to merge the Indians of this section of California with the white people at this time.

The board went on record as favoring the use of all necessary publicity in bringing the matter to the attention of the people in

an effort to block the move of the Bureau of Indian Affairs to force Indian children into the white schools of the city.

In addition to the action of the local chamber of commerce the Modoc County Development board forwarded a vigorous protest to Ray Lyman Wilbur secretary of the interior, citing local conditions and asking for re-establishment of the institution, and called upon the chairman of the subcommittee of appropriations in the house of representatives to make further investigation into the use of funds which has been appropriated by congress at its last session for operation of the school.

A brief of the entire matter is being prepared by the Modoc County Development Board which will include statements from physicians, opinions of more than a hundred officials and private citizens of the county, resolutions of practically all organizations and pictures of the Indian homes in which the children will be forced to live unless they are cared for by the government in the boarding school.



# Indian Huts and Hovels Were Burned at Fort Bidwell Last Saturday: Many Attend Show

## LARGE CROWDS ATTEND DEDICATION CEREMONIES OF NEW INDIAN DWELLINGS AT RESERVATION

Last Saturday evening the Fort Bidwell Indian Reservation was the scene of a gala event, when at eight o'clock the sound of the bugle from the distance called the attention of about five hundred visitors that soon the picturesque ceremony would take place.

Soon the familiar reminiscent sound to the early pioneers, that of the Indian tom-toms greeted our ears, and was accompanied by chanting by two Indian bucks. Within a short time the flicker of the match could be seen, then a flash of light and soon the deepening dusk was turned to that of day by the fire which consumed the old Indian huts, and the light cast long flickering shadows over the entire landscape; soon the little village was deliberately reduced to ashes. In a short time one by one the huts ignited; no doubt it caused some regret to the Indians to see their homes go up in smoke. We would no longer say, "Lo, the poor Indian"; but we would call them lucky for they are now domiciled in new and modern homes, which have taken the place of their huts. After this the crowd disbanded, some returned home others remained for the dance. We were unable to attend the celebration on Sunday so we cannot give an account of the program on that day.

### Sidelights

One Indian buck sat on his porch and stated that they were not going to burn his shack down—guess he did not care for the modern home the government had erected for him.

A number of automobile owners who had parked too close to the blaze were hurriedly trying to get their cars out of the way—one hit a big rock, and damaged the crankcase.

Hot dogs—the government furnished them; many people partook, most of these being Indians.

Lots of wind and dust and trampled toes, but the crowd enjoyed it to a certain extent.

A number of the citizens who witnessed the conflagration stated, that during the past winter they had furnished the Indian residents with load after load of wood—too bad to see all of the wood in the buildings and huts go to waste.

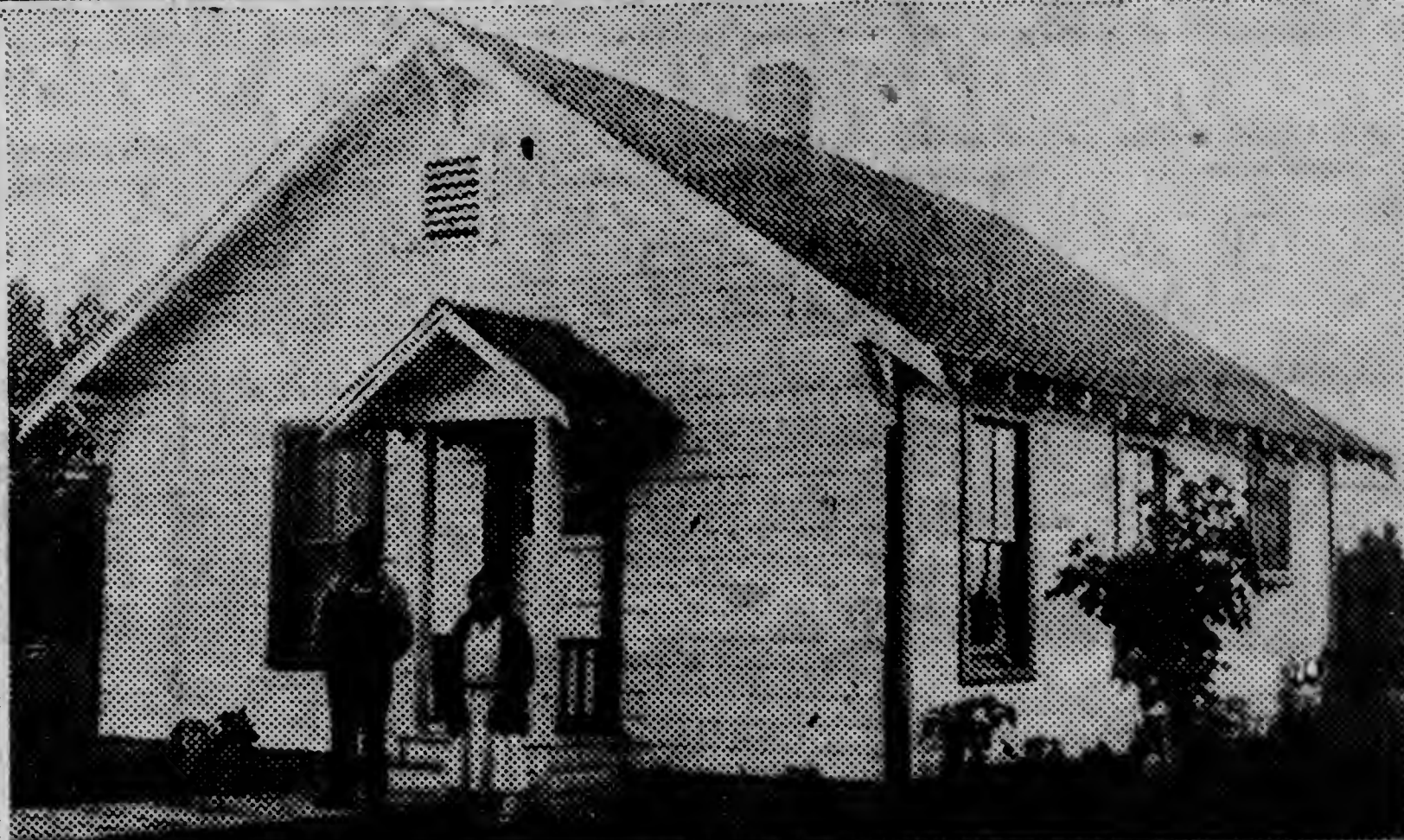
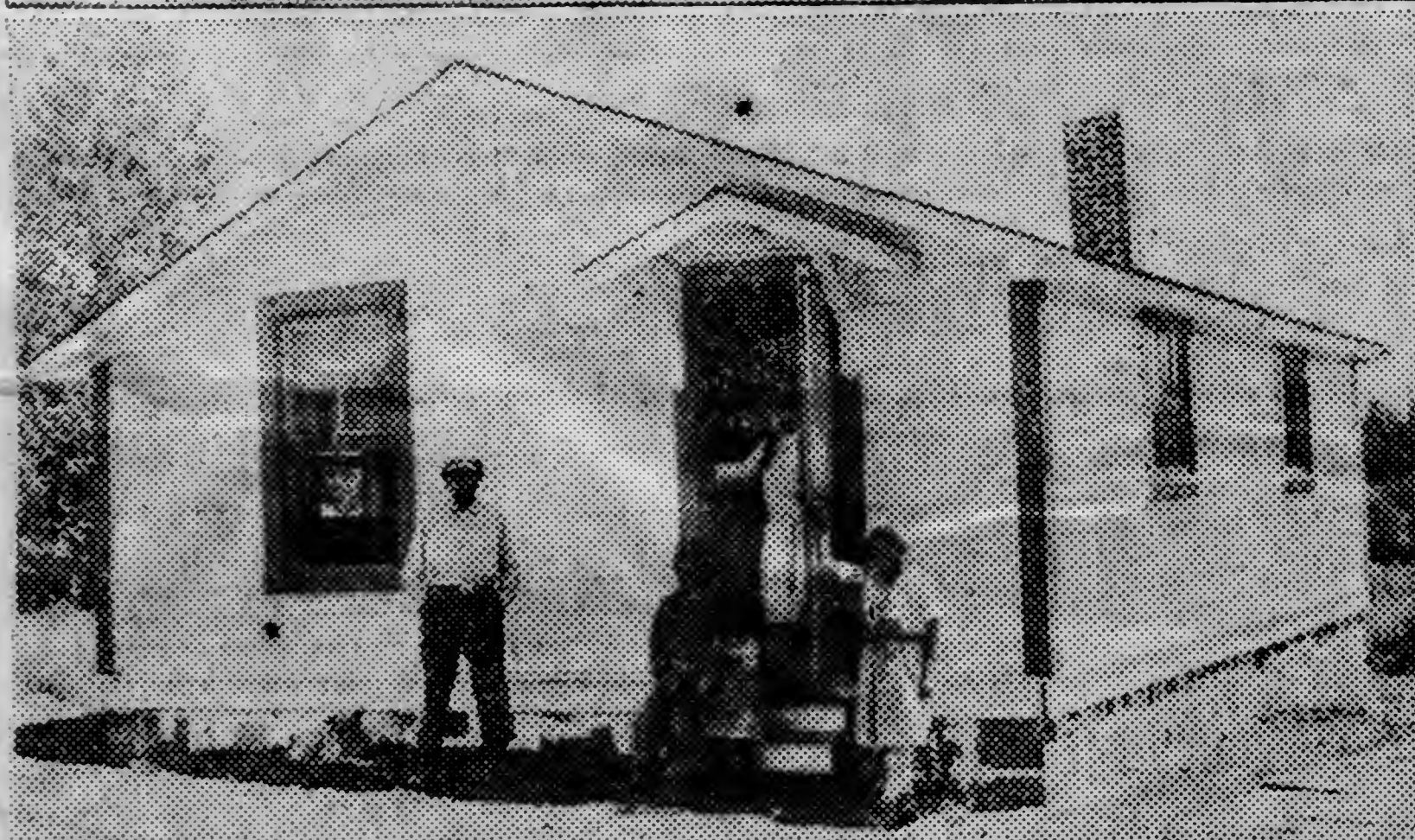
Everybody evidently planned to have a "whoopie" time at the dance—any way there was enough "sody" water prevalent, not pints but gallons.

And after all was it appropriate to burn the huts and tepees at a time like this—"fire season being on"—much damage could have resulted—it is lucky that it did not.

The new abodes of the Indians are well furnished most of them have electric lights, and modern conveniences; we hope the Indians will enjoy the advantages of these up-to-date homes.



## Uncle Sam's New Homes For Indians



AT Fort Bidwell the Indians have gone modern. That is, they have abandoned the old wickiups in which they used to live and are now occupying modern houses. The pictures above show the difference.

At the top is a view of two of the modern cottages erected by the Indian Service, and at the bottom are the pictures of the shacks occupied by the new homes.

## Modoc Indian Braves Paiute Occupy Modern Homes

FT. BIDWELL (Modoc Co.), March 18. — Twenty new modern cottages have been built on the Indian Reservation here and are being occupied by Paiute and Pit River Indian families, who formerly lived in wretched hovels. Furnishings of the latest type and modern plumbing adorn the homes

of these modern Indians in whose eyes one can almost see the image of sagebrush camp fires. The Indians are thrown on their own resources with very casual supervision.

At the present time these twenty Indian farmer families are in rather hard circumstances. E. M. Johnson, at present in charge of the Fort Bidwell Reservation, has planned some road work and fencing on government lands on which the Indians will be employed, thus giving them funds to buy livestock and seed.

### Land Is Excellent.

The lands owned by Uncle Sam, which the Indians will farm consist of deep bottom black soil, which will produce abundantly. Wood and timber of all kinds exist on the higher lands of the reservation and water, both hot and cold, gushes from the ground on the fertile hillsides. There is also an abundance of grazing lands.

Fort Bidwell was formerly a frontier post abandoned by the military in the latter 95's and turned over to the Indian service. The big barracks buildings were torn down recently by the Indian Service and the lumber salvaged to construct homes for the descendants of the man against whom the bluecoats fought.

Not over half a score of the aged Indians are left. These are pensioners who live on the rations issued to them weekly.



# Paiutes Overpowered But Never Conquered

(Contributed)

We will discuss another tribe of Indians, oftentimes seen on our streets—the tall, straight, so-called Paiutes, a tribe of fighters—like the southern states, overpowered, but never conquered. A strange silent people who, like the Jews, have preserved their customs, religious ceremonies and tribal relations since we have any record of them dating back to about 1770. Today, among themselves they are unchanged. If one member of the tribe has anything to eat, all share alike while it lasts.

The original name of these people was "Paviotso". They are of the Plateau branch of the Mono Bannocks which were divided into three groups: Paviotso, Eastern and Western Mono, originally called the Shoshonean Family. Our friends had for their territory the eastern half of Lassen county north to the Oregon line and Washoe county, Nevada as far east as Pyramid Lake. There they were joined by the Washoe Tribe and, like the Kilkenny cats, the fight was on. A strange feature of these people was their religious belief insofar as I care to disclose it. After reading the teachings of Gautama Buddha, one is amazed at the resemblance of their theories. It is matter I gained in confidence and to use a stock phrase, "I don't know". This was deciphered in an old paper that I found in the effects of an old coast Indian: "Where the sand went down into the sea, to punish the people who had done wrong and the light from the black stones kept the canoes together at night over the Dark water." It is an interesting study. Who are they and where

did they come from? From them I was taught the sign of the canoe, the man on the horse, and broken stick, some of the rock markings—but to "read the smoke signals from afar" is yet to come. They have a masonry of their own that extends from the Missisanya Indians in N. W. Ontario where I was born, to the Pacific Coast, among the Sioux of South Dakota the Winnebago of Wisconsin and the California Indians. The same customs, the same manner of carrying news is today as carefully guarded a secret as it was before the advent of the white man.

A wonderful, little understood people. To go into details of their marriage customs would fill a book. Jails, divorces, booze and stealing were a gift from the white man. Their festivals and why performed at certain times of the year would occupy too much space. My only authority is my many years among them, my observations while at their councils, and my "talks" to learn their ways for no other reason than to gratify my own desire for knowledge of a strong people. In many respects my ideas may not agree with many radio programs and college writers, with a lot of letters behind their names. What little I know I have learned by experience, not from books.

Editor permitting at some future date we will hear about the Pitt River Indians correctly called the Achomawi of the Hokan family, Shastan Group.

Whether one considers the world round, flat, square or crooked depends on the part he has bumped against.



## "It Went Like This"



While his 76-year-old nephew, C. J. Rogers of 139 Wabash avenue, beats the rhythm, 91-year-old J. E. Hallett, Placer county pioneer, demonstrates Indian dances which he learned from the Piute Indians when he was a boy.—Mercury Herald photo.

## Agile Nonagenarian Tells How He Averted War With Indians

Although he is determined that "everything's going to the dogs pretty fast," 91-year-old J. E. Hallett, Placer county resident, was not enough depressed by that fact to refrain from executing some complicated Indian dances yesterday as he recounted tales of the days when he smoked the pipe of peace with a tribe of war-stirred Piutes.

Hallett has been visiting with his 76-year-old nephew, C. J. Rogers, 139 Wabash avenue, who crossed the plains with the Hallett family in 1862.

Tall, nimble, bearded Hallett has many a tale of early days in Placer county's Honey Lake valley, but his magnus opus is the story of the time he made peace with the Piutes.

### FATHER'S AMBASSADOR.

"It was reported that the Indians were preparing for war and the white people came to my father to have him make peace with them," Hallett recalls. "But my father was on crutches, so he sent me instead."

Dressed in overalls and unarmed, the 17-year-old boy rode some 80 miles to the Indian camp, made peace with the chieftains, Winnemucca and Nachez. It was then that the pipe of peace was smoked.

"Later, some white men in Susanville wanted to kill the two chiefs and my father hid them in a haystack which was concealed in a thick clump of willows. They stayed there for 10 days and I took food to them until one stormy night when my father sneaked them away."

### ILLUSTRATES DANCES.

To illustrate the dances which he had learned from the Indians, Hallett leaped in the air, clicked together his heels and stamped his feet on the floor while his gray-haired nephew clapped his hands.

"What do I think of present conditions? I think everything's going to the dogs pretty fast," he

exclaimed. "There's a secret empire here that's going to make us all slaves in time. And it's capital. People that have it are not putting it to use as it should be."

### AUTOS WORSE THAN WAR.

"And I don't like this automobile situation. Auto deaths are worse than war. Why, Indian fighting wouldn't be half as bad!"

"Drinking? I don't object. I take a drink myself. But to stand up to a bar and pour it down like water in a rat hole is something I don't approve of."

Hallett was born in Miriam county, Ohio, in 1846, traveled westward with his family until they came to Honey Lake valley. There, in the winter, they found thick green grass for their stock.

"It looked like heaven sure enough," Hallett commented. Unfortunately, however, the stock ate some wild poisonous parsnips and died.

### ENJOYS LONG WALKS.

"We were stranded then, so there we stayed," he added. Hallett still lives there with a daughter. A son, Zeno J. Hallett, lives near Campbell.

Frequently he walks from the Burbank district home of Rogers to visit with his son in Campbell, he said yesterday, describing it as "not much of a walk."

"I guess I've lived this long because I've always eaten coarse food, lived on hardship and never worried," he explained.



# Fort Independence Indians Reply to Miss Bowler's Letter

Editor's Note.—We submit below two letters, one received by the editor from Miss Alida C. Bowler, superintendent of Carson Indian agency, Stewart Nev., in which she makes a number of serious charges against Indians of Fort Independence. The other letter is a reply by the Fort Indians to her letter.

In our opinion, following a careful reading of both letters, the Indians, on the basis of their letter are justified in their position. They did not want a new community house but felt that adequate housing for Indian families was more important. With characteristic New Deal penchant for doing the "big" thing, the community building was erected—instead of new homes.

We are wondering, also, if Miss Bowler's decided statements may not be prompted by something in the background—possibly the fact that Fort Independence Indians led the opposition to the proposed land trade with the City, until such time as the full legal description and papers concerning the deal could be studied and discussed by the Indians themselves, who, really are the ones most vitally effected and interested.

## MISS BOWLER'S LETTER

Carson Indian Agency  
Stewart, Nevada  
December 8, 1937.

Indians of Fort Independence  
Independence, California

Dear friends:

I think it is time for me to express to some of the leading members of the Fort Independence Indian group our disappointment in the general character of the Fort Independence Indians as evidenced by their attitude and their conduct in relation to the community center erected for them by the use of Rehabilitation funds. There has been absolutely no evidence of that fine community spirit which makes it possible for a group of people of the White, the Indian, or any other race to better its own social and economic conditions. Instead, all of our contracts with your group have revealed the presence in some, who presume to lead and influence the group, of attitudes that can only be characterized as dominantly selfish, deplorably unintelligent, and without interest in community welfare.

These things we regret more than we can say because it is impossible for the Government or anyone else to help a community that is dominated by persons of that character. Unless or until other individual members of the community who are more socially minded and less self-centered take over the leadership, there is not much that anyone can do for you. It leaves the future rather dark. It makes us sad that we cannot brighten that future for the Indian children of today and tomorrow, but we cannot do so without the whole-hearted, friendly cooperation of the Indians themselves.

The occasion for this letter is to notify you why we feel that it will be better for the remainder of this winter to completely close up the community center which was built a year ago last summer. I understand that some of you have said that you never wanted that building. It is true that we did not consult you before erecting the building. The funds for that year's Rehabilitation program

## THE INDIAN'S REPLY

Fort Independence,  
Dec. 14, 1937

Miss Alida C. Bowler, Supt.  
Carson Indian Agency  
Stewart, Nevada  
Dear Miss Bowler:

It is our opinion that time has come for us to express ourselves in response to a letter recently received from you, which in our opinion is a very unjustifiable attack upon us.

If there is justification in calling a group of people dominantly selfish, deplorably unintelligent, for thinking for themselves other than that planned for them by you, we are disappointed. However, it is our opinion that this is not a fact.

You admit in erecting a building without our knowledge, which is the very building which causes you to call us dominantly selfish, deplorably unintelligent, which in our opinion is without justification.

You will recall that we did approve 100% of a program which you made known to us at a meeting that you were going to improve the old Indians' homes. You said that they were very much in need of repair.

We had absolutely no reason to object to a program which was for a good cause.

Our old people rejoiced and were happy upon hearing the good news that was to be their's but, they are still waiting—some have passed on to their happy hunting ground.

Is there justification in attacking them this late? We think not.

We are quite surprised at the wrong impression you have of us in relation to the Indian Reorganization act, or the New Deal for the Indians in Sec. 2 of your letter. It might be well for you to know that there was a 100% vote against the New Deal in Owens Valley, in which we participated, so your impression that we might feel that we are being discriminated against is without foundation. We hope that we have made our position clear.

Sincerely, we remain:-

INDIANS OF  
FORT INDEPENDENCE  
Independence, California

Repeatedly during the months when someone from this agency (often I, myself) came every month to hold a meeting with the Fort Independence group the attendance was pitifully small. At those meetings we repeatedly requested that the community choose a committee to take over responsibility for that community center as had been done at Lovelock. You never expressed the slightest interest in or willingness to do that.

Now I understand some of you have made remarks to the effect that you expect the Government to do all these things for you. I tell you frankly that that is a shameful attitude and a highly unintelligent one. I have heard you boast that you are citizens fully capable of running your own affairs, yet your acts contradict your words. You do not even show the initiative and the enterprise to choose a committee and develop and operate a self-help program in a building designed to be presented to you for that purpose.

This being the situation, we have decided that unless your attitude changes, the best thing that can be done will be for us to entirely close up that building during the winter months. If by springtime any of your people will be sufficiently interested to wish to conduct helpful activities in that building and to take over a proper measure of responsibility for its maintenance and its use we will be glad to consult with you and to agree on a program of use for the building.

If there should be such a group among you who want to choose a committee for the management of that building and who can show us that they will maintain and operate it properly during the winter months, we would be willing to consider abandoning our plan to close it immediately.

Unless such a committee is elected and presents its petition for use of the building during the winter on or before December 22, Mr. Woodward, our Farm Agent at Bishop, will in accordance with my instructions proceed to close the building.

Sincerely yours,  
Alida C. Bowler



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Independence, California

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Sincerely yours,  
Alida C. Bowler

were allotted to us unexpectedly and suddenly and projects were required to be submitted for approval in very short time. It was impossible for us to visit all the Indian groups in the jurisdiction and consult them before deciding on these projects at the time. It was decided to erect a community center at Fort Independence for two principal reasons.

1. Because even though we had but recently taken over the Walker River Agency and so become responsible for Fort Independence Reservation, we were conscious of the fact that community spirit and self-help interest were sadly lacking in that group. It seemed to us that given a good physical equipment for community activities, you might develop a community spirit which would mean much to the future happiness of your people.

2. We were strongly of the impression that if we failed to allot any of the Rehabilitation funds for use in Owens Valley the Indians there would believe that they were being discriminated against because of their failure to accept the Indian Reorganization Act and its benefits. No such discrimination is ever made and we believed that you should be given material evidence of that fact.

From the start you failed to cooperate. At the same time that we built the Fort Independence center, we built an absolutely identical one at Lovelock, Nevada. Thanks to the interest of the Indians at Lovelock, plenty of labor for the erection of the building was available and it was completed and in use within a very short time. You know the history of the difficulties encountered in erecting the building at Fort Independence.

These buildings erected with Rehabilitation funds are definitely designed to further self-help activities. They provide good work rooms of various kinds suitable for laundry, for sewing, for canning, for adult education classes, for all sorts of things designed to help a group improve itself, but emphatically the group must cooperate and must evidence its interest and its intent to take over a certain amount of responsibility for the activities.



## Diggers And Piutes Hold A Reunion

By special request Mr. L. Lutesky of Los Angeles, formerly of Sutter Creek, gives you the following incident of Gold Rush Days:

"In the late summer of 1867, Digger Indians of California and the Piutes of Nevada held a great reunion to the approximate number of two thousand on the knoll bordering the creek on the extreme north end of Humbug Hill, one mile east of Sutter Creek. It was said to be the largest gathering of Indians ever assembled together in Amador County. In anticipation of that event the Digger Indians labored many months arranging the grounds and providing the necessary supplies of food to sustain their guests for a prolonged period.

The gathering attracted universal attention among the white population, especially so, among the school children, who were taught to believe that the Indians had a queer sense of humor by lifting scalps. So after school hours the kindergarten class gathered together in seclusion and under solemn oath reaffirmed their allegiance to the Stars and Stripes, and resolved if attacked by the Indians to defend themselves to the last garter. The following morning at the break of dawn we gathered together and marched in military formation to the Indian village. As we approached we could see a horde of Indians, men, squaws and p ppooses gamboling about the village enjoying the festivities of the occasion. Some were decorated in paint, feathers and furs. Others with arms outstretched to the rising Sun, beseeching the Great Spirit to keep their Happy Hunting Ground well stock with the best the market affords.

At the entrance to the Indian village were two large poles on which was suspended thousands of chocolate colored sun-dried jack-rabbits. They were snared in nets in Ione and San Joaquin Valleys specially for the occasion.

The "Sweat" or "Smoke House" was erected on top of the knoll and in the center of the village. It was a circular affair some two hundred feet in diameter; no windows or circulation, excepting a small hole in center of the roof to allow smoke to escape, and a very narrow door or entrance.

As we entered we brushed aside the double deer skin drop curtain that covered the entrance and

den of silver. So they put in an appearance with their "hosses" and decided to have a preliminary race among themselves before the main Indian event. So entered four horses at One hundred dollars each, and were about to start the race when Captain Jack and Chief Highwater of the Piutes put in an appearance, leading a dejected looking Pinto Pony, that in appearance resembled a goat. He stated they had one hundred dollars in silver and would like to put Pinto in the race. The crowd roared with laughter, believing that Pinto couldn't beat turtle. The Indians' silver was very quickly accepted. Side bets were plentiful. The woodchoppers, running short of money, bet their shirts.

A moment before the race started Captain Jack fed his Pinto Pony a hat full of Loco-weed or Marijuana. Instantly that "Hoss" was up in the air, rearing to go, the livliest critter you ever saw. Without saddle or bridle, and stripped to the waist, the Indian sprang to the Pinto and lay prone on his back. On signal, the Pinto shot forward like an arrow at full speed, winning the race by three lengths and the purse of five hundred dollars.

Returning, the Indian in the lead sprang upright on the Pinto's back and gave as fine an exhibition of horsemanship as you would ever wish to see.

The Plymouthites retired in defeat, not overburdened with silver, and led their "Famous Race Horses" home turning them out on the range where the deer and the antelope roam.

A gentlemanly old timer was heard to remark, that "that Pinto to critter was running so fast I couldn't see his spots. I reckon the wind blew them off.

To which Chief Highwater replied,

When Pinto runs in high gear,  
And his spots disappear,  
Indians have nothing to fear,  
From the Pinto from NA-VA-DO.

The Plymouthites lament.  
Our horses are fast,  
But they came in last,  
Silver we don't care for,  
Se we parted with our gold ore.

The woodchoppers sigh,  
That thar pesky Pinto,  
Is hotter than hot,  
He took the shirts off our backs,  
And our pants, He forgot.



As we approached we could see a horde of Indians, men, squaws and p ppooses gamboling about the village enjoying the festivities of the occasion. Some were decorated in paint, feathers and furs. Others with arms outstretched to the rising Sun, beseeching the Great Spirit to keep their Happy Hunting Ground well stock with the best the market affords.

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As we entered we brushed aside the double deer skin drop curtain that covered the entrance and stepped inside. The darkness was intense. Trembling with fear and emotion, we clasped hands and formed an endless chain and groped our way towards the center where we could see red hot coals and a slow weaving and circulating wisp of smoke arising from a burnt out campfire.

It was still—quiet as of night, and not a sound was to heard, except from a score of very old Indians sitting around the campfires who in turn were recounting Indian lore and history as handed down from past generations from father to son.

As our eyes became accustomed to the intense darkness, we looked around, and lo and behold we were surrounded by hundred of Indians, reclining on fur rugs listening to the stories of their forefathers. After witnessing the weird scene and becoming thoroughly saturated with smoke and perspiration we groped our way to the exit to grasp a breath of fresh air, and be thankful that our scalps were still in place.

Then to the creek where numerous squaws were grinding acorns on the smooth, hollowed-out rocks. Miss Eveline, the Princess of the Piutes, was in charge of the cuisine or culinary department.

She was a beautiful girl;  
Her hair was auburn red;  
Her feet were like a hot cake,  
T'was more than should be said  
She's round as in a table,  
Her limbs are barrel shape,  
But her elbows, oh, their tooth-picks.

Excuse me, I've just ate.

I looked around for my favorite dish of tagliarini-bolognese and filet-mignon. Not finding them, I had to satisfy myself watching the cooks making acorn soup, mush and gruel, by adding together equal parts of acorn flour and water and water in a five or ten gallon water tight basket, and throwing in hot rocks to the boiling point. Aunt Jemimi would have smiled with envy at that fine mess of pottage.

The "Cream de lis" was made with grasshoppers (not the jumping kind). They were dried and pulverized in honey. 'Shure looked good. I was tempted to ask for a handout, but just then I remembered mother admonition to "watch your step, hold onto your scalp, and don't go near the water". So I decided to swallow my pride and stay fit.

The following day the great Indian football game and horse race was held at the open space at the extreme east end of Echo Mountain. It was rumored about that the Piute Indians of Nevada had much silver. And the race horse sporting fraternity of Plymouth, who had some famous race horses, decided it would be an easy matter to releave the Indians of their bur-

range where the deer and the antelope roam.

A gentlemanly old timer was heard to remark, that "that Pinto to critter was running so fast I couldn't see his spots. I reckon the wind blew them off.

To which Chief Highwater replied,

When Pinto runs in high gear,  
And his spots disappear,  
Indians have nothing to fear,  
From the Pinto from NA-VA-DO.

The Plymouthites lament.  
Our horses are fast,  
But they came in last,  
Silver we don't care for,  
Se we parted with our gold ore.

The woodchoppers sigh,  
That thar pesky Pinto,  
Is hotter that hot,  
He took the shirts off our backs,  
And our pants, He forgot.



Population

1922 - 1934



Population - Largely lies



Nov. 1922.

# ***Indian Race Not Dying; More Now Than 10 Yrs. Ago***

WASHINGTON, Nov. 22 — The Indian race is not a dying one. E. B. Merritt, assistant Indian commissioner, says the 340,917 Indians now in the United States represent an increase of approximately 13,500 over the number 10 years ago.

The increase has been brought about, he adds, by improved housing conditions and increased hospital and medical facilities. There are 78 hospitals at the Indian reservations and schools, and there are employed in the Indian service 150 physicians, 81 nurses and 70 field matrons, the latter visiting the homes of Indians to improve living conditions.

"We are educating in our Indian schools and in the public schools of the country 60,000 Indian children," Mr. Merritt says.



# Population of Indians Shows Large Increase

364(2)

## GREATER ATTENTION TO EDUCA- TION OF RED MEN IS URGED BY WOOD

The number of Indians in California is increasing, according to a report filed with Will C. Wood by Miss Georgiana Carden, state supervisor of school attendance, who has been investigating the attendance of Indian children in the state.

The report shows that the Indian population increased from 15,337, in 1900 to 16,371 in 1910 and 17,360 in 1920. Of the latter number 8102 were minors.

### School Enrollment

The federal and state schools enroll about 4100 Indian children the report shows, the federal government maintaining one non-reservation boarding school, three reservation boarding schools and 16 day schools for Indian children. In 28 counties the public schools enroll Indian children the federal government paying a portion of the expense.

Out of 9258 adult Indians, 4277 are illiterate, according to the report. Miss Carden comments on the school records pointing out that retardation among Indian children is very great. She declared, however, that Indian children could be educated, pointing to graduates and students from Sherman institute at Riverside. "Even the despised Diggers have their high school graduates," she said.



*Eureka Journal-Dec 27*

1922

## INDIANS ARE IN- CREASING IN STATE

364  
Indians in California are increasing. This is according to a report filed with Will C. Wood, superintendent of public instruction, by Miss Georgiana Garden, state supervisor of school attendance. Miss Garden has been investigating the attendance of Indian children in California.

The Indian population of the state increased from 16,371 in 1910 to 17,360 in 1920. Of this latter number, 8,102 are minors. The Federal and state schools enroll about 4,100 Indian children. The federal government maintains in California one non-reservation boarding school, three reservation boarding schools for Indian children. In twenty-eight counties, the public schools enroll Indian children, the federal government paying a portion of the expense for their education.

Miss Carden in commenting on the school record points out that retardation among Indian children is great.

"Indian children can be educated," says Miss Carden. "The graduates and students from Sherman Institute at Riverside attest this as do the children who have been given a fair chance in the public schools."

Out of the 9,258 adult Indians, 4,277 are illiterate.

"There was over 95,000 adult illiterates in the state in 1920," said Wood. "The Indians account for about five per cent of the number. I believe that proper co-operation of state and federal authorities in the civilizing and educating of the Indians can reduce the number of illiterate Indians by more than half before the next federal census is taken. Only by co-operation can the problem be solved."

RIVERSIDE, CAL.  
ENTERPRISE  
JANUARY 23, 1923

## INDIANS ARE NOT VANISHING RACE

364  
Mistaken Idea Is Put Right by Special Supervisor C. L. Ellis; Quotes Figures

That Indians are not members of a "vanishing race" is shown by a report received by Special Supervisor C. L. Ellis, in charge of the Mission Indian agency, which states that records of the Indian Office show that there are 340,917 Indians in the United States, an increase of approximately 13,500 over 10 years ago.

California is listed among the states having the greatest number of Indians and the report shows that the increase in the population of the Cherokee Indians of North Carolina has been very notable, their population being 7,914 in 1912 and present reports indicate a population of 11,853.

It will be noted that the Indian race is no longer a "vanishing race." This condition has been brought about through the efforts of the Indian Bureau to introduce in the homes of the Indian modern sanitary methods of living and by furnishing increased medical and hospital assistance and teaching the Indians the laws of health and sanitation.

States containing large Indian populations are Oklahoma with 119,158; Arizona, 43,327; New Mexico, 21,569; South Dakota, 23,448; Minnesota, 13,326; California, 16,000; and Montana, 12,648. There are 31,343 Nanajos in Arizona and New Mexico; 32,885 Sioux in North and South Dakota, Nebraska and Minnesota; 22,092 Chippewas in Minnesota, Montana, North Dakota, Nebraska and Wisconsin; 10,246 Pueblos in New Mexico, and in the Five Civilized Tribes, in Oklahoma, there are approximately 101,500 enrolled members, including 23,405 Freedmen. The population of each tribe is as follows: Cherokee, 41,824; Choctaws, 26,828; Creeks, 18,761; Chickasaws, 10,966; and Seminoles, 3,127.



## 364 MORE INDIANS.

The Indian Bureau of the United States government has recently published its latest statistics on the Indian population. It is found that there are now 346,962 Indians in this country, an increase of 2,619 over last year. These include only the tribal Indians who are still living on reservations or in their own groups. There are approximately 60,000 more who have surrendered their tribal identity and are now counted in the general population.

Oklahoma has the largest Indian population of any of the states. Next in order come the states of Arizona, South Dakota, New Mexico, California, Minnesota, Montana, Washington, North Carolina, Wisconsin, North Dakota, Michigan, Oregon, Nevada and New York. Oklahoma's Indian population numbers 119,988; New York's is 6,135.

For years we have heard that the Indians were slowly dying out, killed by being forced to take on the white man's ways without understanding them or being physically adapted to them. It has been said, too, that the United States government was not giving the reservation Indians proper medical attention or adequate education. It was interfering with their own regulations without furnishing anything to take their place.

The news that the Indians are increasing in numbers, therefore, is more than pleasing because it seems to indicate a better adjustment of their living conditions. There is plenty of room for the Red Men in this country, which was theirs before our immediate forefathers took possession of it. Most of the Indians are capable, self-respecting persons, preferring to support themselves in the ways that they know, to being cared for by a paternalistic white man's government. We wish them continued health and a more secure place in American life.



Los Angeles Express  
52nd Anniversary  
Number 1923

# Indian People on Increase

**B**ASING the conclusion on an authoritative and complete investigation into school attendance on the part of Indian children in the state of California, Miss Georgiana Carden, state supervisor of school attendance, announces that the Indian population of California is on the increase, rather than declining, as has been the general belief.

The report shows that the Indian population increased from 15,237 in 1900 to 16,371 in 1910, and 17,360 in

1920. Of the latter number 8102 were minors.

The federal and state schools enroll about 4100 Indian children, the report shows, the federal government maintaining one nonreservation boarding school, three reservation boarding schools and 16 day schools for Indian children. In 28 counties the public schools enroll Indian children, the federal government paying a portion of the expense.

Out of 9258 adult Indians, 4277 are illiterate, according to the report.



*Star - March 19, 1923*

## 340,917 INDIANS IN U. S., REPORT TODAY SAYS

59,500 of These Are Attending  
Schools Provided by  
Government.

The total American Indian population in the United States is 340,917, belonging to 371 various tribes or remnants of tribes, according to a tabulation completed today by the Interior Department. The number of tribes that originally inhabited the United States before the white man came to this continent has never been accurately enumerated, although students claim there was a much greater figure than 371, the present official figure. The Indian population was also much larger.

At present, 59,500 of these Indians are attending schools, being educated by the government. Nineteen thousand of this number are Indian children going to boarding schools, while 35,000 attend the public schools.

Fifty thousand Indians are now engaged in farming and in raising crops for their own support, while 50,000 Indian families have abandoned their tepees and live in houses. The Interior Department maintains seventy-eight hospitals and sanitariums for the Indians.

Sacramento, Cal. Bee

OCTOBER 9, 1923

*Rot!*

## TWO MORE INDIANS IN STATE THAN IN 1922

Census Shows California Indian  
Population To Be 13,335;  
Nevada Has 11,144

By LEO A. McCLATCHY.

WASHINGTON, Oct. 9.—(Bee Bureau.)—There are two more Indians in California this year than there were in 1922.

In an announcement the interior department made to-day of the Indian census for the entire country, it is stated the number in California is 13,365. Last year there were 13,363. The announcement does not indicate whether the increase is due to births or to migration of Indians to California from some other section.

Nevada has 11,144 in comparison with 10,952 in 1922. Oregon jumped from 6,677 to 6,772.



JUNE 14, 1925

# POPULATION OF PUEBLOS IS SHOWING BIG INCREASE

Indian Births in Southwest Compare Favorably in Percentage With Those of Whites; Museum Director Denies Misleading Tales of Disease.

The Indian population of the Pueblos in the southwest is showing an encouraging increase, while the entire Indian population of the country is showing a percentage of increase that compares most favorably with the percentage of increase by birth shown by the white population of the country.

These facts are only two of the significant statements made by Dr. Edgar L. Hewett, director of the San Diego museum, in a paper prepared by him and read last week at the meeting of the southwestern division of the American Association for the Advancement of Science, at Boulder, Colo. The facts presented by Dr. Hewett are significant refutation of some wild assertions by sentimentalist meddlers, who assert that the Indians are being ill-treated by the government and that they are rapidly dying out.

Dr. Hewett is director of the School of American Research at Santa Fe, N. M., and has made a close study of the Pueblo Indians for many years, so his findings can be considered scientifically accurate. In a tabulation of the population of the Pueblo villages made in January, 1925, the 1924 population was 8645, as against 10,565 in 1925, an increase of 22.2 per cent.

## 26 PER CENT BOOST

The Indian population of the United States in 1904 was 274,206, and in 1924, 346,962, an increase of 26.5 per cent. This compared with the entire population of the United States from the period 1900 to 1920, of from 75,994,575 to 105,710,620, or 39 per cent, is exceedingly favorable when it is realized that the whole population of the United States was greatly increased by the horde of immigrants, while the Indian increase is a natural increment.

"Equally misleading," said Dr. Hewett, "are the much published statements concerning disease among the Pueblos.

The most serious disease among the Pueblos is trachoma. Here again nothing is to be gained by exaggeration. An irresponsible organization (whose bulletins usually close with an appeal for checks) announces that "thousands of Indians are going blind from trachoma." Some scientific writers on conditions in the southwest have put it at hundreds. Personal investigations in the Pueblo villages, confirmed by official reports, dis-

close a few cases of blindness mostly of long-standing and much trachoma mostly in the curable stages. At present the Indian office has an authorized force of seven eye doctors and 13 nurses who travel throughout the country treating trachoma and other eye diseases. Among the 200 school and agency physicians there are several who are already trachoma experts.

"The health and sanitation of Indians have never before been so ably handled as at present. The secretary of the interior, himself an eminent physician, has given the subject much personal attention and the policy and activities of the department under his direction deserve the highest approbation.

## COMPARES FAVORABLY

"Turning to the economic condition of the Pueblos one finds that their standard of living compares favorably with that of their white neighbors. That to be sure is not a high one. The entire native population of New Mexico exists on a scale that seems to us very meagre, but it is above the level of actual suffering and illustrates the fact that happiness does not depend entirely upon material affluence. They, like the Pueblos, are normally a happy and contented people. Moreover, the Indians and native New Mexicans have usually lived side by side on most friendly terms. This fact is in part accountable for the gradual penetration of the Pueblo grants by their white neighbors. This has led to some antagonism in recent years largely worked up by agitators from the outside. The question of Pueblo land titles is in a fair way to adjustment.

"On the question of Indian ceremonies much emotion has been wasted. They are vital in the life of the Indians. They are of a highly aesthetic character, not attended by as immoral consequences as are the social dances of the whites, are not dying out and not likely to. On the contrary, ceremonies that had disappeared are being revived every year and the Indians are preserving their own self respect by cherishing their native culture which has in it elements of nobility worthy of any race.

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## Indian Tribes Multiplying, Not Dying Out, Speaker Says

Never More Than 250,000 Aborigines on Continent  
When at Height, Indian Agent Asserts

Contrary to the general belief that American Indians are fast dying out and will soon be extinct in this country like the bison and buffalo, there are more Indians alive today than there ever were, even in the days when the white man first made his appearance on this continent, according to Dr. V. T. McGillicuddy, veteran Indian agent for the Government, who addressed members of Oakland Optimist Club at their weekly luncheon meeting in Hotel Oakland yesterday.

"It is true the Indians died off like flies when they were driven from the plains and mountains and confined to Indian reservations by the Government," he said; "but in the course of years they became immune to the ills which civilization always holds for wild creatures and have multiplied so rapidly that there are now more than 300,000 Indians in the reservations of the country. According to the estimates of Indian authorities there were never more than 250,000 red men in

America when the tribesmen were at their height and when the first white settlers arrived on this continent to begin the warfare which ultimately disrupted the regime of the tribal chiefs and their followers."

### DEFENDS WHITE MAN

Referring to the question as to whether or not it was an outrage, as some have contended, for the white man to take this country away from the Indians by warfare, Dr. McGillicuddy pointed out that there were never enough Indians here to hold this vast territory, and that whether by force of arms or by economic and social pressure the results were destined to be the same, and the Indian would have been forced into oblivion just as surely before the march of civilization.

"The change of diet from meat to vegetarian fare and the lack of exercise and sunshine killed the Indians by thousands when they were first placed on reservations," declared the speaker. "It was the

same with the Indians as it has always been with animals confined in zoological gardens. The carnivorous species develop tuberculosis and glandular diseases when their diet of meat has substituted for it one of meat and vegetables and when the strenuous exercise which their natural state demands is curtailed. But the Indians gradually became immune to the effects of civilization and are now thriving and multiplying. Gradually they are becoming civilized. The white man expected too much when they hoped to bring the Indian up to the same state of civilization in a few years that the white man has achieved through centuries of evolution."

Dr. McGillicuddy pointed out that

the life the Indians lived in this country before the white man encroached upon their wild freedom is the natural and most pleasant state of human existence.

"Work is not natural to man," he explained, "and it is no wonder the Indians did not work when they did not have to. No man would work if he could get his living by hunting and fishing and was not forced to toil in order to live. The Indians suffered from none of the diseases of mind and nerves such as are so common among civilized people. I never heard of an idiot Indian or one with nervous prostration. These ailments are the direct result of work and worry of which the Indian knew nothing until the white man came to this continent."

## More Indians in U. S. Than Before Whites Conquered, Says an Ex-Agent

Rot! 364  
'Native Americans' Outnumber  
Their Forefathers by 50,-  
000, Asserts McGillicuddy

Indians on the reservations in the United States today outnumber by 50,000 those who roamed about the country in the days before the white man conquered, according to Dr. V. T. McGillicuddy of Berkeley.

In a talk on "Our Friend, the Indian," Dr. McGillicuddy, who was formerly an Indian agent and who was a friend of Buffalo Bill and General Custer, declared that there are 300,000 Indians today in comparison with 250,000 who were nomads before the coming of white men and civilization.

"The largest number of Indians are to be found on the reservations in North and South Dakota, where 15,000 acres have been set aside for their use."

According to the speaker, the change in the mode of life was disastrous to the Indians when they were first placed on reservations. Unaccustomed to the new way of living, they became prey to tuberculosis and died in great numbers. The change of diet, the lack of exercise and the inability to adjust themselves to the new mode of life was responsible for the high mortality rate, he said.

"I have never known of an idiot Indian," McGillicuddy declared. "I have never heard of one suffering from epilepsy, nor have I seen nervous Indians."

That the white men should not be criticised for taking the land away from the Indians is the opinion of the speaker, who said that it would have been impossible for the 250,000 Indians to hold this rich country against the impacts of higher form of civilization.



## Population

### **INDIANS INCREASING BUT ARE HYPHENATED**

Those of a more or less sentimental nature who have on occasion for years been lamenting the disappearance of the noble red man from American life will be interested to note that according to the figures of the United States Census Bureau the Indian population of the country has gained 2,693 since 1924 and has increased 18,976 since 1913. This would seem to refute pretty effectually the popular belief that the Indian as a race is dying off with any great degree of rapidity.

It is noted, however, that while the number of Indians is actually increasing, the pure aboriginal Indian blood seems to be fading, so that the Indians as a race more or less are becoming part hyphenated. The intermarriage of Indians and whites, or blacks while it increases the number of those Indians, is cutting down the simon pure type of which Fenimore Cooper loved to write.

It is said that the majority of the Indians in most of the states which now have Indian population are mixed more or less with the blood of other races principally the white race and the negro. This gives rise to the state that there is a greater population of Indians in the United States now than there was at the time Captain John Smith founded Jamestown. The principal difference is in purity of the blood. The amount of those bearing the Indian strain in the country has been increased somewhat during the past few years by the immigration of Mexicans, the majority of whom have a strain of Indian blood. Mexico is now classed as the real home of the North American Indian at this time as there are many more people in that country of Indian blood than in any other division of the continent.



LOS ANGELES, CAL. EXPRESS

OCTOBER 29, 1925

# 349,595 INDIANS

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By Associated Press

WASHINGTON, Oct. 28.—The Indian population of the United States, exclusive of Alaska, was placed today by the Indian bureau at 349,595, as of June 30, an increase of 2693 in a year.

The figures were based on census returns from the various states, kept up to date by reports of births and deaths among Indians, and showed a gain of 18,976 in the Indian population during the last 12 years.

Ten states have more than 10,000 Indians, Oklahoma leading with 120,163. Arizona has 43,950; South Dakota, 24,241; New Mexico, 22,481; California, 18,812; Minnesota, 14,300; Montana, 13,142; North Carolina, 11,969; Washington, 11,695, and Wisconsin, 11,228.



# U. S. Indian Population Shows Gain of 19,000 During Last 12 Years

By FREDERIC HASKIN

The Indian population of the United States, according to figures recently given out by the department of the interior, is approximately 350,000. This represents a gain during the past 12 years of almost 19,000, while during the fiscal year ending June 30, 1925, the increase was 2693. These figures apply strictly to the United States. Alaska, with a large Indian population, is omitted.

Every state and the District of Columbia has some Indians residing within its boundaries. Delaware has the least. But two of the scions of America's first families live within the second smallest state. Rhode Island, the smallest state, has 106. Texas, the largest state, has 2110. The District of Columbia has 37.

Twenty-six states have less than 100, while 15 have more than 5000. Ten states have more than 10,000. These are mostly western and middle western states, the notable exception being North Carolina, which has almost 12,000 Indian citizens. Wyoming, which possesses the Shoshone reservation, and which one might think would have a large population, has less than 2000. One state, Oklahoma, has more than 120,000 Indians.

Some of the newer school of ethnologists recently have propounded the theory that there are more Indians now than there were when Columbus sighted the shores of the new world. They declare that when he came here the natives were strung along the sea coast in the east, very few living in the interior. Upon the hypothesis that the In-

dian population of this country has increased 19,000 in the last twelve years, and that 12 years have elapsed 36 times since 1492, there would have been no inhabitants when Columbus sighted the American shore. In fact, there would have been 334,000 less than no inhabitants living in the territory that is the United States. This, however, is as hypothetical as most postulations about the Indians. Authorities continually disagree as to the original population of the United States.

## MODERN INDIANS OPULENT

One thing is certain, however. In many cases the modern Indian is a more opulent individual than his ancestor. The Klamath tribe of Oregon happens to possess valuable timber tracts and the royalties and bonuses provide a happy living. And then there are the Oklahoma Indians whose fabulous wealth rolls in while they sit and smoke in front of their cabins. Of these the Osage tribe is the richest.

This tribe is, in fact, the richest people per capita in the world. There are 2230 Osage Indians enrolled as eligible to receive oil royalties and bonuses on leases. Their reservation contains 1,465,350 acres of the richest oil land in the world. Since the discovery of oil in Oklahoma in the latter part of the last century the Osages had, up to 1925, received \$95,000,000 in oil and gas bonuses. This came from land leases. Their royalties in oil, gas, and casing-head gas amounted to \$76,500,000. For the fiscal year ending June 30, 1925, these Indians received \$13,500,000 in oil, gas, and casing-head gas royalties and \$837,000 in bonuses from the lease of oil and gas fields.

Other than the Osages, the Segers, the Kiowas, the Pawnees, the Poncas and the Shawnees, and the five civilized tribes, the Creeks, the Choctaws, the Chickasaws, the Cherokees, and the Seminoles, in Oklahoma, and the Shoshones in Wyoming, have received large sums in royalties and bonuses. The so-called five civilized tribes for the decade between 1914 and 1924 received \$3,700,000 in bonuses and \$41,000,000 in royalties. The Kiowas, Pawnees, Poncas, Shawnees, and Segers received \$4,765,000 in bonuses, and \$45,014,500 in royalties.

The Osage tribe is the most important southern Siouan tribe in the western division. The word Osage is a corruption by French traders of the original name of the tribe, Wazhazhe. They were first made mention of by Father Marquette on his autograph map of 1673, which places them on the Osage river, where they were placed by all subsequent writers until their removal westward in the nineteenth century.

## CEDED LANDS

On Nov. 10, 1808, the United States concluded a treaty with the Osage tribe at Fort Clark, Kansas, a post near Kansas City. By this treaty the tribe ceded to the Government all its lands east of a line running due south from Fort Clark to the Arkansas river, and also all lands west of the Missouri river. This territory comprised the larger part of what is now the state of Missouri and the northern part of the state of Arkansas. The territory remaining to them was all the territory now occupied by the state of Oklahoma, north of the Canadian and Arkansas rivers.

It is ironical that the Osage should be the receivers of the greatest income per capita in the world. In the latter part of the nineteenth century they were found roaming the plains of southern and western Kansas, over the ground that is now part of the great wheat belt. Settlers pushing westward found them there, shooting buffalo and living in their savage nomadic life. The ground they hunted on was rich and fertile, propitious for farming, and the pioneers coveted it. They therefore spoke to the men in Washington and negotiations were opened with the tribe.

These negotiations ended in an agreement whereby the Osages were to relinquish their lands in Kansas to the United States for a little more than a dollar an acre. In return for this they were to receive land in Oklahoma which was to be purchased with funds derived from the sale of the Kansas territory. It made little difference to the Osages just so they could hunt and roam, so the agreement was reached readily.

The Oklahoma Indians were the settlers in this great real estate deal. They shrewdly turned over

to their northern neighbors the worst ground they could trump up for the sale and the Osages, by act of congress, July 15, 1870, found themselves within the limits of their present reservation.

And then in the early nineties came the discovery of oil. The story of that oil boom rivals the story of the gold rushes to California and Alaska. Oklahoma boomed and tented cities reared their heads above the steppes in one day and vanished the next. The Osages held the biggest oil can, it was a liquid proposition, and they became the wealthiest people in the world.

For the Osages and other tribes who receive incomes from their lands the government provides agents to manage their estates. These agents receive the royalties and apportion them, or, should the Indian prove an incompetent, invest for him in interest bearing solid securities.



## INCREASE SHOWN BY INDIAN TRIBES

364  
Because the Indians have begun to accomodate themselves to white ways, the Indian population of the United States is now in excess of what it was fifteen years ago, is the word received from J. D. Keeley, superintendent of the Hoopa Indian reservation, who on March 6, succeeded Capt. C. W. Rastall, who has moved to his farm near Grants Pass.

Much has been heard of the difficulty of the Indian to accomodate himself to the modern conditions, Keeley states, and some years ago the deaths of Indians on reservaeions and under restricted conditions imposed upon them exceeded the birth rate. However the tide has now turned showing that the Indians have begun to accomodate themselves to the white ways and the Indian population of the United States is now in excess of what it was a few years ago.

Keeley states that careful records kept during the past 15 years show that 15 years ago there was a total of 322,715 Indians in the United States, and that now there are 349,559. Fifteen years ago there were 39,379 Indian children in the schools of the country, and at present there are 67,438. There were 11,000 Indian children in public schools 15 years ago, and there are now 34,000.

## Local Indian Service Head Reports

### Interesting Figures Given on Local Indian Population

364  
The following report has just been submitted to the Commissioner of Indian Affairs by Superintendent O. C. Gray of the Ft. Bidwell Government Indian School:

A Census of Indians of Modoc County as of June 30, 1926, includes Paiutes 220; Pit Rivers 377; totaling 597. These are actual residents of the County and does not include migratory Indians many of whom live a portion of the year in Modoc County.

The income of Indians, for fiscal year ended June 30, 1926 was:

|                                                           |                 |
|-----------------------------------------------------------|-----------------|
| Agricultural and grazing leases                           | \$2129.80       |
| Land Sales                                                | 5877.89         |
| Livestock, poultry, etc., sold and consumed               | \$11,000.00     |
| Crops sold and consumed                                   | 24,000.00       |
| Native Industries                                         | 4500.00         |
| Wages, inc., earnings of outing pupils                    | 42,500.00       |
| Miscellaneous (Collected at Agency)                       | 4359.81         |
| Value of rations and miscellaneous supplies issued gratis | 5397.00         |
| Total individual income                                   | \$99,764.50     |
| Per capita income                                         | \$172 per year) |



SEBASTOPOL, CAL.—JOURNAL  
DECEMBER 23 1926

—New Year's at Penngrove—  
**INDIAN POPULATION OF  
CALIFORNIA IS 18,913**

364  
California has an Indian population of 18,913 and the total individual and tribal property owned by these Indians is worth \$17,520,000. These statements were made by the commissioner of Indian affairs in appearing before the house appropriations committee in Washington.

More than \$12,000,000 of the Indian wealth is individual, the rest being tribal. The individual wealth consists mostly of lands which are valued at more than \$6,000,000. Timber is the next source of wealth, being credited with a value of \$3,418,000. Individual Indians have funds in banks amounting to \$164,000 and they own stock on their farms worth \$751,000.

Nearly all of their tribal wealth is in land.

BRAWLEY, CAL., NEWS—51

DECEMBER 13, 1927

## CALIFORNIA INDIAN POPULATION 18,893 SURVEY INDICATES

SACRAMENTO, Cal., Dec. 13 (AP)  
—An Indian population in California of 18,893 men, women and children has just been reported by the bureau of Indian affairs in the department of interior headed by Secretary Hubert Work.

The report is based on surveys made by the heads of the Indian agencies just prior to June 30, this year, and also shows that the Indian population is made up of 13,316 adults and 5,577 children. It also reveals that there are 7,070 full blooded Indians in the state, 4,150 of half blood or better, and 3,855 with less than half Indian blood in their veins.

The state's population is being cared for under agencies maintained at various parts of the state. There are 1,381 under the Bishop sub-agency, 621 under the Bidwell agency, 871 under the Yuma agency, 1,899 under the Hoopa Valley agency, 2,735 under the Mission agency and 11,386 under the Sacramento agency. These charges represent more than a dozen tribes and bands.



DECEMBER 16, 1927

## California Indian Population 18,893 Survey Indicates

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# INDIAN TRIBES MUCH REDUCED

*Civilization Cuts Million to  
406,000*

*Disease, Wars and Liquor All  
Play Part*

*Iroquois and Sioux Among  
Few That Increase*

WASHINGTON, Feb. 14. (Exclusive) Contact with the white man has reduced the Indian population of America north of Mexico from approximately 1,153,000 pure-bloods in their aboriginal state to about 406,000, including a high percentage of mixed bloods, in recent times. These are the totals arrived at after extensive investigation by the late Mr. James Mooney of the Bureau of American Ethnology and published now for the first time by the Smithsonian Institution. Mr. Mooney's results have been edited by Dr. J. R. Swanton of the bureau.

The story told by Mr. Mooney's figures is not a cheerful one. It shows tribe after tribe wiped out by diseases, guns and dissipations of the white men. A series of great epidemics of small pox, beginning in 1637, seems to have been the most potent single factor of destruction. The white men carried the disease wherever they penetrated.

## WARS KILL MANY

Among the New England tribes destructive wars, like King Phillip's War of 1675-6, with their accompaniment of enslavement and head or scalp bounties, decimated the tribes. The Gulf State Indians suffered heavily from slave raids organized by the English of Carolina. "In 1702," wrote Mr. Mooney, "the Chickasaw admitted to Iberville that in twelve years they had killed or captured for slave traders 2300 Choctaw at a cost to themselves of over 800 men."

The revolt of the Pueblo Indians of New Mexico and Arizona in 1680-92 against the Spaniards wiped out the two largest pueblos and inaugurated a decline which has continued to the present. The California Indians dropped from approximately 260,000 in 1769, when the first mission was founded, to 19,000 in 1907—a disaster to which the evil effects of unaccustomed confinement, epidemics, widely prevalent infanticide, the dispersals and starvation of the mission Indians after 1834, and wholesale massacres and robberies of stores by the gold seekers of '49 contributed.

In sections like the Northwest and Alaska, where firearms were little used against the natives, they fell victims to whisky and diseases and decreases in food supplies caused by whalers and traders. "In the winter of 1878-9 some 400 natives of St. Lawrence Island starved to death in consequence of the introduction of a earload of whisky in the preceding summer, causing them to neglect their hunting through continuous drunkenness."

## IROQUOIS INCREASE

One of the few bright spots re-

corded of the white man's treatment of the Indians is the story of Danish colonization in Greenland. Mr. Mooney writes: "The Danish government and the resident missionaries have been particularly careful and successful in shielding the natives from outrage, liquor and other destructive agencies so common elsewhere in the contact of the savage with civilization." The Eskimo population of 10,000 in 1721, when the Danes came, has grown to 11,000 in 1907.

The Iroquois are one of the few tribes that have increased. They got hold of firearms before their tribal neighbors and so destroyed many of these tribes, incorporating the remnants in their own compact organization. The Sioux likewise have largely increased due to their greater resisting power and by absorbing conquered tribes. The Navaho and Apache have also kept themselves free from blood contamination and excesses and have grown from 13,000 to 30,000.

The rough and desert nature of the country has served the Indians of the central mountain region—Nevada, Utah, etc.—as a protection from disturbance, so that they have suffered less than any other large section of the United States. From 19,300 in 1845 they dropped to 11,544 in 1907. Contrast these figures with the Atlantic States south of Delaware, where the decrease has been at least 96 per cent.



# Indian Population

## Contact With Whites Found To Have Reduced Number In America North of Mexico by Two-Thirds.

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These are the totals arrived at after extensive investigation by the late James Mooney of the Bureau of American Ethnology and published now for the first time by the Institution. Mr. Mooney's results have been edited by Dr. J. R. Swanton of the Bureau. The announcement by the Institution follows in full text:

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### Different Story in Greenland.

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# U. S. TO STUDY INDIAN CLAIMS

*Published in the Nov. 8, 28*

WASHINGTON, Nov. 8.—(A)—  
The slow moving wheels of government finally have come to consider the California Indians whose lands were taken away from their ancestors in the gold rush days of '49.

The department of the interior has dispatched an expert from the office of Indianapolis to take a census of approximately 20,000 native Indians of California who have claims against the government growing out of 18 treaties negotiated in 1852 which the United States senate failed to ratify.

A roll call was authorized by the last congress, which also granted the Indians the right to push their claims in federal court. However, under the act, should the Indians win their suits, the amount of judgment will be deposited in the United States treasury at 4 per cent interest, to be expended only for education, health, industrial and other specified purposes for the benefit of the Indians.

Classification of Indians into tribes will be made in the roll call.

SAN JOSE, CALIF.—NEWS

MARCH 4, 1929

## Indian Population

**M**OST of us have had an idea that the Indian population of California has been decreasing rapidly. From the annual report of the Department of the Interior, just made public, we find that in 28 years from 1900 to 1928 there has been an increase from 11,431 to 18,912. It also shows that since 1910 \$11,280,000 has been expended by Congress for their benefit. In addition thereto, the Government has established many new hospitals and schools so that the California Indian is certainly well cared for.



DECEMBER 18, 1931

# SURVEY SHOWS 25,000 INDIANS IN CALIFORNIA

## Government Building Model Village for Modoc Tribe

(By the United Press)

SACRAMENTO, Dec. 17—(UP)—A start toward the rehabilitation of California's 25,000 Indian wards has been made by the federal government.

Construction of the first modern Indian village in the state has been started on the site of the old military barracks at Fort Bidwell in Modoc county.

The work is being done under the direction of O. H. Lipps, superintendent of the Sacramento valley Indian agency. Plans include the erection of 20 cottages of four rooms each. These houses will provide comfortable quarters for 20 Indian families.

This village, according to Lipps, is only the beginning of the attempt of the United States government to right what has been described as the "curse of gold" on the Indians of California.

### Land Confiscated

The story had its beginning in 1852 when Indian lands were confiscated by the whites rushing into the state in search of gold. Despite continued agitation nothing was ever done to relieve the plight of the Indians until May 18, 1928, when Congress authorized Attorney General U. S. Webb to bring suit against the government for claims totaling \$12,800,000.

If this claim receives favorable action, the money will be placed in a trust fund to be used to rehabilitate the tribes in a series of model colonies such as the one under way in Modoc.

In anticipation of such a denouement of the Indian's 80-year-old grievance, Fred A. Baker, representing Charles J. Rhoades, commissioner of Indian affairs, has been engaged in taking a census of the remaining California Indians to determine who is entitled to a share in the benefits of the award, if granted.

This survey has revealed there are approximately 12,000 Indians between the Tehachapi mountains and the Oregon border, and 13,000 in Southern California.



# Extent of Indian Population under American Flag

## Of 317,234 Enumerated and Estimated, Navajo Tribe Leads Numerically and Oklahoma Con- tains Largest Number in Any State

By CHARLES J. RHOADS

*United States Commissioner of Indian Affairs*

**A**N INDIAN, as defined by the Indian Service, includes any person of Indian blood who through wardship, treaty, or inheritance has acquired certain rights. The Census Bureau defines an Indian as a person having Indian blood to such a degree as to be recognized in his community as an Indian.

Furthermore, the population enumerated at the Federal agencies is not necessarily domiciled on or near the reservations. It is the population on the agency rolls and includes both reservation and nonreservation Indians. Thus, an Indian may be carried on the rolls because of tribal or inheritance rights, etc., and may reside anywhere in the United States or in a foreign country.

♦ ♦

Reports of births and deaths among absentees are often not received. In many instances certification is made to the State registrars of vital statistics and thus to the Census Bureau, but not to the Indian Service.

In a considerable number of cases the addresses of the nonreservation Indians are unknown. For the above reasons the statistics of Indian population as shown in the decennial reports of the Bureau of the Census do not agree with the statistics of the Indian Service.

Since funds were not available to secure the services of temporary employees for coding and tabulating the 1932 census rolls, the April 1, 1932, Indian population was tabulated in the field by the various agencies. In order to check the tabulation made from the census rolls three additional tabulations were required, showing all changes made on census rolls since 1930, when the rolls were coded and tabulated.

One tabulation shows the changes by exact cause under the two headings, "Additions" and "Deductions." Under "Additions" were shown separately the births for the past two years, unreported births for previous years, enrollment by departmental authority, etc., while under "Deductions" were grouped separately deaths for the past two years, unreported deaths for previous years, dropped by departmental authority because of wrongful enrollment, duplications, etc.

The second tabulation reports these same changes by residence of Indians, and the third tabulation shows all Indians on both the 1930 and 1932 census rolls who have changed their residence—the residence in 1930 reported under "Deductions" and the residence in 1932 under "Additions."

The additions and deductions on the second and third tabulations were added to and subtracted from the 1930 population, and the results equal the tabulations from the 1932 census rolls. This gives not only a check on the tabulations but an analysis of all changes at each jurisdiction.

♦ ♦

The total estimated and enumerated num-

tals 10,557, of which 5,557 are male and 4,899 female.

These are divided geographically as follows:

New England: Maine, 1,012; New Hampshire, 64; Vermont, 36; Massachusetts, 874; Rhode Island, 318; Connecticut, 162.

Middle Atlantic: New Jersey, 213; Pennsylvania, 523.

East North Central: Ohio, 435; Indiana, 285; Illinois, 469.

Western North Central: Missouri, 578.

South Atlantic: Delaware, 5; Maryland, 50; District of Columbia, 40; Virginia, 779; West Virginia, 18; South Carolina, 959; Georgia, 43.

East South Central: Kentucky, 22; Tennessee, 161; Alabama, 465.

West South Central: Arkansas, 408; Louisiana, 1,536; Texas, 1,001.



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The additions and deductions on the second and third tabulations were added to and subtracted from the 1930 population, and the results equal the tabulations from the 1932 census rolls. This gives not only a check on the tabulations but an analysis of all changes at each jurisdiction.

The total estimated and enumerated number of Indians thus reported in 1932 was 317,234. This number consists of 228,381 Indians actually enumerated and 88,853 Indians taken from earlier or special censuses and estimates based on records. For convenience the latter number will be considered hereafter as an estimate.

The Bureau of the Census reported 72,643 Indians of the Five Civilized Tribes in 1930, and this number has been substituted for our previous estimated population of the Five Civilized Tribes.

The aggregate estimated and enumerated number of Indians reported by Federal agencies on April 1, 1932, represents an increase over the corresponding figure for the previous year of 2,691, or 0.9 per cent.

Of the 228,381 Indians enumerated, 116,265 were males, 112,106 females, and for 10 the sex was not reported.

It is significant when the Indians enumerated are considered that 194,391, or 85.1 per cent, resided at the Federal jurisdiction where enrolled, while only 4,749, or 2.1 per cent, resided at another jurisdiction, and 29,241, or 12.8 per cent, resided elsewhere—that is, outside of any Federal jurisdiction.

Of the 32,447 Indians residing elsewhere on April 1, 1930, 41 were living in the New England States, 208 in the Middle Atlantic, 3,633 in the East North Central, 9,234 in the West North Central, 437 in the South Atlantic, 93 in the East South Central, 2,166 in the West South Central, 5,120 in the Mountain States, and 6,024 in the Pacific States, and for 5,491 Indians the residence was either not reported or unknown.

Oklahoma has far more Indians than any other State. If the Federal census population of the Five Civilized Tribes is included, the Indian population is 94,552, or 29.8 per cent of the aggregate Indian population.

Arizona ranks next with 48,162, or 15.2 per cent. According to the enumerated population only two other States have an Indian population numbering more than 20,000, New Mexico and South Dakota.

According to a tabulation of the tribes enumerated on April 1, 1930, the most important numerically were the Navajo, Sioux, and Chippewa, numbering 40,862, 33,168, and 23,647, respectively.

The Indian population not actually enumerated—termed an estimate—is 88,853, which is compiled as follows: California, Sacramento agency, part of, 1930 estimate, 8,761; Michigan, 1927 census, 1,192; New York, 1932 estimate, 4,523; Oklahoma, Five Civilized Tribes, Bureau of the Census, 1930, 72,643; Texas, 1931 special report, 250; Washington, Taholah agency, scattered bands, 1932 estimate, 664; Wisconsin, Rice Lake Band of Chippewa, special census, July, 1930, 221, and Stockbridge Reservation, Keshena agency, 1910 census, 599.

The Indian population, as reported by the United States 15th census for 1930, for States in which there are no Federal agencies, to-

tals 10,557, of which 5,557 are male and 4,899 female.

These are divided geographically as follows:

New England: Maine, 1,012; New Hampshire, 64; Vermont, 36; Massachusetts, 874; Rhode Island, 318; Connecticut, 162.

Middle Atlantic: New Jersey, 213; Pennsylvania, 523.

East North Central: Ohio, 435; Indiana, 285; Illinois, 469.

Western North Central: Missouri, 578.

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East South Central: Kentucky, 22; Tennessee, 161; Alabama, 465.

West South Central: Arkansas, 408; Louisiana, 1,536; Texas, 1,001.



## Indian Population Gains.

For a great many years it has been commonly believed that the Indians as a race were dying out, slowly but nevertheless inevitably. In fact, it has been quite the custom to refer to the Indians as a race doomed to eventual extinction.

But it now appears that we have been laboring under, if not exactly a delusion, then certainly a false impression that is not supported by the facts. For we are advised on competent authority that the so-called "vanishing Indian" is just so much fiction.

Authority for the above statement is no less a personage than John Collier, United States Commissioner for Indian Affairs, now paying a visit to the west coast. Speaking before the Commonwealth Club of San Francisco a few days ago Mr. Collier told his listeners that the Indian population has grown from 10,000,000 in 1492, the time of the discovery of America, to 20,000,000 today.

But if the Indians have increased in point of population the race has hardly been so successful in other directions, according to the Indian Commissioner. The principal loss, he said, is reflected in the gradual dissipation of Indian lands and properties.

Since the year 1887, the Indians have lost 90,000,000 acres of land, Mr. Collier stated. At present, he declared, there are 150,000 Indians landless and other tens of thousands who are forced to exist on the small rentals they are able to procure from their lands. California Indians, he continued, are among the poorest of the entire race.

The situation, according to the commissioner, is due largely to the unscrupulous operations of swindlers who have taken advantage of the Indian. Added to this evil has been the lack of adequate redress in the courts.

Happily, Mr. Collier stated, a new day is in prospect for the race. Under the new governmental policy, land is being returned to the race, credit is being arranged and the Indian is being permitted broader latitude in the management of his own affairs. Which is a situation that is of mutual gratification to both the red men and their white brethren.

NOVEMBER 29, 1933

## Lake County's Indian Population About 377

California's Indians, crowded out of their hunting grounds by white men, and rapidly finding that they cannot live by rod and gun alone, have had to turn to relief agencies for food.

The problem for caring for Indians has become one of importance in many counties of the state, according to figures revealed by the California Emergency Relief Administration.

In Lake county, 377 Indians are included in the population. Relief agencies have had to consider them in preparing aid for destitute families. There are very few, if any, Indians in Napa county.

The federal office of Indian affairs had been providing some relief, but state and county governments have been called upon to aid those Indians who can qualify under existing relief statutes.

California, according to the last official estimate, has an Indian population of some 22,000—more than 100,000 less than it had in the days of the early Spanish regime.



Reservations

1923 - 1938



Reservations



## INDIAN RESERVATIONS HAVE BEEN COMBINED

364 (2)  
PORTERVILLE, Calif., Oct. 18.—  
Announcement of the transfer of H.  
M. Carter, agent at the Tulare River  
Indian reservation, 18 miles south-  
east of here, to the Indian service  
in the Puget Sound district, and the  
consolidation of the Tule River agen-  
cy with a number of other central  
and northern California Indian agen-  
cies, was made here. The combined  
agencies are to be under the juris-  
diction of Colonel L. A. Dorrington  
and his headquarters will be at Sac-  
ramento. The Tule River agency,  
included reservations in Tulare,  
Kern, Kings, Fresno and Madera  
counties, on which are quartered  
800 Indians.

FEBRUARY 23, 1923

## 3000 Indians Ask Title to U. S. Land Under Old Treaty

SEATTLE, Wash., Feb. 23.—(The  
Associated Press.)—Once the proud  
and undisputed owners of all the  
land of the northwest, 3000 Indians  
are now seeking from Uncle Sam  
eighty acres each or the equivalent  
thereof. To attain this a meeting  
of the Northwest Federation of  
American Indians will be held in  
Seattle tomorrow morning.

Under the treaty of Mukilteo, ne-  
gotiated between the Indians and  
the United States Government in  
1855, each Indian was supposed to  
get eighty acres of land. The In-  
dians assert that the terms of the  
treaty were never fairly carried  
out. The Indians have presented  
their claims to Congress and the  
Senate has twice passed a bill for  
their relief, but the legislation was  
defeated in the House. Many of the  
Indians are willing to trust their  
claims to Congress and the Court  
of Claims, while others want their  
cases handled by the Indian agent.

## INDIANS WILL NOT BE RESTRICTED IN USE OF RESERVATION

Kingsbury Says 1,400 Acres Is  
To Be For Their "Use And  
Benefit"

Indians of the tribes in Modoc,  
Lassen and Plumas County, who  
take up their abode on the 1,400  
acre reservation set aside for them  
by the last legislature, will not be  
restricted by a mass of state regu-  
lations.

This announcement was made to-  
day by State Surveyor General W.  
S. Kingsbury, whose duty it is under  
the law to prepare rules and regu-  
lations to govern the reservation.

### To Have Free Reign.

Kingsbury decided to allow the  
Indians to have free reign in their  
conduct of the reservation, follow-  
ing a conference here with Frank  
Carroll of Susanville, tribal agent.

"The habits and customs of the  
Indians," said Kingsbury, "are so  
different in many ways from those  
of the white man, that it would  
prove somewhat of a hardship to  
regulate them. The legislature es-  
tablished the reservation for the  
'use and benefit' of the Indians and  
I have no desire of making them  
feel they are living on the land un-  
der restrictions."



REDDING, CALIF.  
SEARCHLIGHT  
MAY 25, 1927

## WILL SELL INDIAN LANDS IN TRINITY, SHASTA COUNTY

Indian lands in Shasta and Trinity counties have been listed for sale at public auction and the sale will be held June 10, sealed bids for the lands in question to be sent to the Indian Agency, Sacramento.

The listed lands in this part of the state comprise the east half of the northwest quarter of section 22, township 34 north, range 4 west, comprising 80 acres. This land is in Shasta county and stands in the name of Nina Gregory, valued at \$500.

The other tract is in Trinity county, in the name of Jim Settle, is valued at \$3000 and is described as lots 3 and 4 and the south half of northwest quarter of section 4, township 33 north, range 9 west, comprising 161.29 acres.

CHICO, CAL.—ENTERPRISE  
MARCH 1, 1926

## House Passes Indian Reservation Measure

WASHINGTON, March 1 (A. P. Leased Wire).—The purchase of 573 acres of adjacent land to be added to the Santa Ysabel Indian reservation in California is provided for in a bill passed today by the house.



SACRAMENTO, CALIF.—BEE  
MARCH 29, 1923

## GOVERNMENT BUYS WILTON SITE FOR INDIAN RANCHERIA

364  
**Old Picnic Grounds To Be  
Alloted To Workers; 38  
Acres Involved**

Purchase of thirty-eight acres of land near Wilton, twenty-two miles southeast of Sacramento, which will be used as an Indian reservation by the federal government, was announced to-day by Colonel L. A. Dorrington, superintendent of the Sacramento Indian agency of the United States Department of the Interior.

The federal government acquired the land from the Cosumnes Company. The consideration was not announced.

### **Old Picnic Grounds.**

The acreage is part of the old Wilton picnic grounds, is upland and bears a number of large oak trees. The reservation is to be known as Wilton Rancheria.

Dorrington stated that the tract will be immediately platted and lots will then be assigned, not deeded, to the Indians. More than thirty families already have been listed for lots and it is expected that about 100 Indians will make their homes in the tract.

### **Mostly Workers.**

The Indians to be colonized in the rancheria are mostly employed, working on farms and as fruit gatherers.

Wells will be put down for a water supply.

In commenting upon the deal, Colonel Dorrington characterized the purchase as a "splendid step towards bringing the Indians up to a higher standard of living and assisting them in self-support."

RIVERSIDE, CAL., PRESS  
JUNE 2, 1927

## WILL PURCHASE LAND FOR INDIANS

Purchase of 580 acres of land in the Santa Isabel district in San Diego county will be consummated by the Mission Indian agency in the immediate future, according to advices received in the Riverside office of the Indian Bureau.

This land will be bought with \$25,000 which was appropriated for this purpose by Congress some months ago.



# TRACT SET ASIDE FOR HOMES FOR MANY INDIANS

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364  
The Wilton Rancheria  
Fifteen Miles North of  
Lodi, for Reservation

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LODI OFFICE STOCKTON RECORD, March 31.—An Indian reservation will be established immediately on the thirty-eight-acre tract of land near Wilton, fifteen miles north of Lodi, and will be known as the Wilton Rancheria, with lots assigned, not deeded, to Indian families employed on farms and fruit ranches. This was announced yesterday by Col. L. A. Dorrington, superintendent of the Sacramento Indian agency of the department of the interior.

The acreage is part of the old Wilton picnic grounds. Wells will be put down to provide water. More than thirty families of Indians have been listed for lots and it is expected that 100 will live on the reservation.



MARCH 31, 1928

# RESERVATION FOR INDIANS WILL BE SET UP NEAR LODI

## U. S. Takes Over Wilton Tract; Lodi Man Tells Of Indian Rites Near City Away Back in '58

Purchase of 38 acres of land near Wilton, 15 miles north of Lodi, which will be used as an Indian reservation by the federal government, was announced yesterday by Colonel L. A. Dorrington, superintendent of the Sacramento Indian agency of the United States Department of the Interior.

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L. H. Van Valkenburgh stated to The Sentinel yesterday that in the early days the government had a reservation at Cook's bar, 15 miles east of Wilton, on the Cosumnes river. At that time the name of the river was Mocosumnes. Van Valkenburgh was living in that section in 1858. He was just a child, but remembers clearly the death of the queen of the Indian tribe. The chief of the tribe had passed on to the happy hunting grounds and the widow assumed charge of the Indians. But she grieved so for her mate that death soon followed. Then came the ceremony that sent her spirit to join that of the chief.

Hundreds of Indian braves toiled night and day to erect a funeral pyre. Forty-foot logs were carried in, and



# Who Would

The use of airplanes in these long journeys seems to exist for a safe journey. because of the small chance that gun to reach the ridiculous stage now stop flights. Such attempts have been attempts to establish long distance, non-speaking, upon the numerous at of the world were focused, literally. All last summer and fall the eye of such undertakings last year. ended disastrously—the same as most to fly the Atlantic ocean, has

**THE FIRST ATTEMPT** this year

## Another Mystery

County, State and Federal engineer pressure of water. disintegrate under the action and than a clay cemented shale which with that the south wall is nothing more ports are current here to the effect founded on secure foundations. R. be given that Lancha Plana dam and are demanding that full assurance shadow of a flood menace. They want District do not want to live under the The people of The Greater Los Angeles course. criminal carelessness to take any other history of California. It would a repetition of such a disaster in the governments should move to prevent

placed in criss-cross fashion until they made a pile fifteen feet high. In the center was placed the body of the queen, and all around the corpse reposed the carcasses of 30 ponies and 30 dogs. The ponies were shot, but the dogs were hung by the neck to trees until dead. As the fire consumed these bodies their spirits were carried up in smoke to the happy hunting grounds, there to be of service to their queen in that land where life is eternal.

When the fire was going good, all the braves of the tribe lined up for the death dance and chant. Van Valkenburgh says that several hundred Indians were in the line, for it was said at the time that the list of dancers was over a mile long. The patter-patter of the feet to the dum-dum of the drums turned out to be an endurance test; the buck who stayed till the last was to be crowned chief of the tribe. One by one they commenced to fall out—after the first 24 hours—and when 40 hours had passed, but a few Indians were doing the dance or continuing with the chant. When the 47th hour had passed but one lone brave was on his feet, and to him went the honor of bossing the whole tribe.



Arizona Repub. June 29, 1929.

# Reservations For Indians To Be Abolished

YUMA, June 28.—A plan whereby the Indian reservations in the United States will be abolished and the younger generation of Indians forced to become self-supporting is underway, according to W. A. Du Puy, public relations counsel of the department of the interior. Du Puy held a conference with officials of the Yuma reservation here and later made a tour of inspection over the Yuma project, accompanied by Ray Priest, superintendent.

"Ninety per cent of the Indians living on reservations are in misery," declared Du Puy. "The idea of segregation has proved a failure. We are now making arrangements to teach the young men useful trades and have interested automobile manufacturers and other industries in their welfare.

"I have noticed that the younger men are anxious to go out into the world and make good. It is only when they go back to the reservation after schooling that the older men put the virus of laziness into their hearts and squash their ambitions.

"An Indian in the manufacturing districts of the middlewest and east is looked upon with respect. They are clever and intelligent workers and have demonstrated their ability to master skilled trades such as machinists and tool making. I know of many of these young Indians that have gone east and are now prosperous and happy.

"Within the next 25 years the reservations will be gone. Two races cannot live side by side and keep their traditions intact. The Indian must now see that it is to his advantage to become self-supporting.

"The fundamental problem is to give the Indian an opportunity to make money. The white man in the west has not sought to understand the Indian and take measures to make him a useful citizen.

"In Detroit manufacturers are anxious to hire Indians at the same wage scale as they are paying any other laborer and to give them an opportunity to develop. At Winslow more than 150 Indians are employed in the rail shop and inquiry has revealed that these Indians are faithful, efficient workers and many of them master mechanics. This is one instance in the west where Indians have been given proper opportunity to make their own way.

"Nothing can be done as long as the Indian stays on the reservation. In many cases they are half-starved and without proper clothing. We are making a study now which we hope will forever do away with the predicament of the Indian."



FRESNO, CALIF..  
SEE & REPUBLICAN  
NOVEMBER 28, 1937

## Historic Indian Reservation To Be Marked In Kern

BAKERSFIELD (Kern Co.), Nov. 27.—In a colorful ceremony to be held at 2:30 o'clock tomorrow, a monument will be erected to mark the historic Sebastian Indian Reservation at what is now known as the El Tejon Ranch.

The Kern County Chamber of Commerce, the Kern County Historical Society, the El Tejon Parlor of Native Daughters of the Golden West and the Native Sons of the Golden West have joined in planning the rites. Hall Bannister will be master of ceremonies.

The services will be held at Grapevine, where the marker will be erected. An arrow will indicate the site of the old reservation. A large number of persons from throughout the county are expected to attend.



# Among 364 the Angels

By Harry Crocker

**CALIFORNIA INDIANS** — If you draw an imaginary line from Santa Maria to Barstow you will find south of the line, believe it or not, over 30 Indian reservations in California. The leading ones, writes Sadakichi Hartmann from Banning, are: Morongo near Banning, Agua Caliente near Palm Springs, and Los Coyotes near Borego. They are three of the largest. Others include Soboda, Cahuilla, Torres Martinez, Marino Campo, Fort Mohave, San Ysabel and Mesa Grande which are near the Mexican border.

\* \* \*

**HEADQUARTERS** — These reservations are under the jurisdiction of John Daly, and are administered in five executive offices in Riverside. Certain agencies have special agencies such as Morongo, Pala and Torres Martinez. The entire group has an estimated population of 25,000. Other California Indians live outside these reservations, and are known by number. Some own five-acre ranches.

\* \* \*

**LARGEST** — The Morongo Reservation is the largest. It extends from the eastern outskirts of Banning to seven miles beyond Cabazon, and northward to the very last ranges of Grayback. There are but 175 resident families, no increase in the last 20 years. Soboba has 100 families, while Mission Creek is composed of but two.

\* \* \*

**MIXTURE** — Southern California Indians differ from all other tribes. Even before California became a state their blood was diluted by Spanish and Mexican. In fact, there are not more than six or seven hundred pure-blooded aborigines in the entire state.

\* \* \*

**CIVIL WARS** — Originally the Indians were nomadic hunters and tribes were then as numerous as reservations are now. For interest in life and for exercise they fought one another. The Cahuillas, one of the oldest tribes, were almost annihilated by the desert Indians, most likely



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**CIVIL WARS**—Originally the Indians were nomadic hunters and tribes were then as numerous as reservations are now. For interest in life and for exercise they fought one another. The Cahuillas, one of the oldest tribes, were almost annihilated by the desert Indians, most likely Piutes and Hualpai invaders from Nevada. Near the Mexican border the Indians are Yiginos, while the Morongos are Seranos. Mixed tribes are everywhere. The oldest tribe, the Cupa or Copano, originally from Warner Hot Springs, has as present chief Sadakichi's son-in-law.

\* \* \*

**MODERN FASHIONS**—Although there are dark-skinned braves who still hunt with bow and arrow, their dress is modern. On week ends, they resemble Hollywood boulevardiers. Some of the squaws in tailor-made dresses still indulge in basket-weaving, but only as amateurs. As one nears the border, however, one finds tribes that are more primitive. Certain of them are dog-eaters.

\* \* \*

**RELIGION**—On every reservation there is a church, occasionally two, Moravian or Catholic. One-third of the people, however, believe in their old tribal rituals of an ancient and obscure nature. The Fennimore Cooper fairy tale of the Great Spirit and Happy Hunting Ground finds few adherents.

\* \* \*

**BURIALS**—Indians are buried with some favorite household article—a cup, tie or brassiere—and upon the first anniversary of a death the tribe bids good-by for good with a powwow, which lasts, like an Irish wake, all night. There is dancing, singing, playing of games, feasting and the like.

\* \* \*

**NOBLE**—The Indian is proud of his ancestry. He accepts, but does not cater to, the white. His lot, as life goes nowadays, is not half bad. No rent, no taxes. No gas, electricity or telephone bills. Free water and fuel, free grazing land. No game laws. If he desires it, Government employment. Most don't want it. They accept everything from the Government as their due, whether it be sheepskins, dried fruit, butter, powdered milk or toilets. They never look a gift horse in the mouth, but occasionally criticize by permitting the young to create startling snow effects upon the minister's roof with atrocious powdered milk.

\* \* \*

**RECIPES** — Indian gourmets have three dishes which might titillate the jaded appetites of Los Angeles epicures. A starch-like pudding, light brown in color, made of acorns. The buds of Spanish bayonets when boiled are as delicious as artichokes. As members of the yucca family, it is a \$100 fine to pick them save on an Indian reservation, hence too expensive for even a movie Lucullus. Milkweed, when boiled, is as good as, and is like, spinach. Many Indians say, no doubt, that it's still spinach and . . .!



Proposed Reservation near Geyserville (nearer Lytton)



HEALDSBURG, CAL.—Tribune  
NOVEMBER 5, 1925

## Alexander Valley Indians to Receive Needed Assistance

364  
The Indian situation in the reservation in Alexander Valley is again attracting attention. The Federated missions have become interested and a drive for old clothes will be instituted at a meeting to be held in Petaluma, November 20. These will be given to Mrs. Walter Leroux for distribution among these poor people. Mrs. Leroux interested the missions in the condition of the people, when she gave a talk in Petaluma recently. A collection of \$15 was given Mrs. Leroux which she used to purchase warm undercloths for two old Indians, Geyserville Joe, aged more than 100 years, and another who is nearly four score. With the coming of winter months untold suffering will be felt by these old people unless assistance is forthcoming. At a visit to the reservation a few days ago she found one of these old Indians who had to remain in bed all day for the reason that all the clothes he possessed was an old ragged shirt.

HEALDSBURG, CALIF.  
ENTERPRISE  
FEBRUARY 25, 1926

## GOVERNMENT BUYS TRACT FOR INDIAN RESERVATION

364  
As a result of the campaign waged for bettering the condition of the Indians in this section, announcement has been made of the purchase by the United States of 50 acres of the Clarence Hall ranch, north of Healdsburg, for the new reservation.

L. A. Dorrington, of Sacramento, inspector of Indian affairs, has announced that the deal will soon be completed, the Department of the Interior favoring the new reservation. Ten thousand dollars will be paid for the place and improvements will be made whereby the 87 Indians will have a comfortable place of residence. A road separates the tract in two and on the one side the Dry Creek Indians will live, and on the other the Geyserville Indians. A club house, bath houses and an athletic field will add to Indians' welfare and comfort.

Much of the credit of this laudable move must be given Mrs. Belle Leroux, of Alexander Valley, and chairman of the Indian Welfare Department, Sonoma County Federated Women's Clubs. For four years Mrs. Leroux has fought for something better for Uncle Sam's proteges and this is her reward.



# INDIAN TRACT IS PURCHASED

364  
Republican County Bureau

ALEXANDER VALLEY, Feb. 25 (Special). — Purchase by the United States of a tract of 50 acres of the Conway Hall estate near Healdsburg to create a new Indian reservation for Dry Creek and Geyserville Indians will take place by March 1, it is announced.

The land is to be sold for \$10,000, according to L. A. Derrington of Sacramento, inspector of Indian affairs, and will provide housing facilities for 90 Indians.

Each tribe will occupy a separate section of the reservation, with a road separating them. Arthur Elgin, 18-year-old chief-tain of the Dry Creek tribe, and now a high school student in Geyserville, will occupy one tract with his group, and the Geyserville Indians will take the remaining plot. A clubhouse, athletic field and bath house will be erected.

The provision for this reservation was made through the Indian welfare department of the Sonoma County Federated Women's Clubs.



# RESERVATION PLANNED FOR THE INDIANS

364

SANTA ROSA, Feb. 26.—A campaign waged for years to better the condition of Sonoma County Indians has been won. Mr. L. A. Dorrington, of Sacramento, inspector of Indian affairs, who was here today, announced that plans for the purchase of a 50-acre tract near Healdsburg which will be set aside for an Indian reservation. Dorrington also stated that before the Summer is over bath houses, club houses and an athletic field will be built for the Redmen. Most of the Indians in Northern Sonoma County who have for years led a precarious existence are making plans to move onto the reservation.



GEYSERVILLE, CAL.  
TRANSCRIPT

MAR 4 1926

## LAND IS BOUGHT FOR THE INDIANS

364 —  
Following a long campaign to secure better conditions for the Indians on the Wapo and Geyserville reservations by Mrs. Walter Leroux of Alexander Valley is about to be crowned with success, it was announced Wednesday night. A purchase of 50 acres of the former C. C. Hall ranch in Alexander Valley is expected to be consummated in a day or so for a price of \$10,000. The United States Government is to be the purchaser.

There are nearly ninety Indians to be accomodated. It is expected that a clubhouse will be built and other facilities. Mrs. Leroux is to be complimented on her assiduity in seeing the plan through to successful fruition.



## Indian School Protest Set For Tonight

Residents of the Lytton Springs school district, three miles north of Healdsburg, will gather at the schoolhouse tonight at a meeting called by the school trustees to protest against the proposed purchase by the government of land lying near the school for an Indian reservation. A resolution asking the government not to close the option on the land is expected to be adopted. The residents of the district object to having the Indians placed on land so close to the school property, which the proposed reservation bounds on the north and west sides.

## Meeting of Protest Against Reservation At Litton School

A meeting of protest against the location of an Indian reservation adjoining the school grounds of the Litton district has been called by the trustees of the district to be held in the schoolhouse on the Alexander Valley highway this evening. It is expected that a resolution will be presented asking the government not to exercise its option on the property, on the grounds that it is undesirable to have the reservation located in such proximity to a school.

The movement to locate the Indians in that section was started by club women of this section, who secured government action to the point where an option was secured to move the reservation now located in a blind canyon with very undesirable surroundings to the more habitable location afforded by this proposed tract. Two tribes would be accommodated on the tract, one on either side of a side road which splits the tract under contemplation.

## ALEXANDER VALLEY PEOPLE OPPOSE NEW INDIAN RESERVATION

SPONSORS OF PROJECT VISIT  
LAND HELD UNDER  
OPTION

Sentiment of the ranchers living in the vicinity of the proposed new Indian reservation, alongside and in the rear of the Litton district school on the Alexander Valley highway, is very much against the location of the reservation there, and according to report steps are to be taken to secure its location elsewhere if possible.

County School Superintendent Miss Clark, Col. L. A. Dorrington, head of the Federal Bureau of Indian Agencies in California, Miss Elida Bowler, executive secretary of the Indian Defense Association, Probation Officer John Plover, Miss Pauline Olsen, secretary of the Sonoma County Social Service committee, Mrs. Walter Leroux, president of the Healdsburg Federation of Women's Clubs, were among those interested in locating the reservation on the tract above mentioned, upon which an option has been taken, who visited the tract last week.



## LITTON SCHOOL DIST. TO FIGHT INDIAN MOVE

Authority Granted at  
Meeting Friday  
Night

34  
At a meeting of residents of the Litton school district, held in Alexander valley at the schoolhouse Friday night, the school board was authorized to take whatever steps were necessary to prevent the location of an Indian reservation on adjoining property to that occupied by the schoolhouse. About fifty were present, including school trustees and L. A. Dorrington, head of the federal Indian service in California.

Dallas Wagers was named chairman of the session and Stanley Jones secretary. A protest will be filed with the federal government opposing the location of the reservation so close to the schoolhouse and also stating that the grounds are too wet for habitation and unsuitable for residence purposes.

If this protest is overruled, the school trustees plan to take legal steps to prevent locating the Indians in that vicinity.

Mr. Dorrington said that the land selected seemed the best that could be purchased for the money appropriated, and pointed out that there remains only a short time before the appropriation will be withdrawn and no money will be available to locate the Indians, now housed on an inhospitable tract, in a decent place. There was no suggestion made as to where any other property might be purchased which would meet the requirements for Indian homes.

## Lytton Disapproves Indian Reservation

Republican County Bureau

34  
HEALDSBURG, March 27 (Special).—Fifty residents of the Lytton school district in a protest meeting held at the schoolhouse last night voted unanimously against the proposed plan of establishing an Indian reservation on land adjoining the Lytton school in Alexander Valley three

miles north of Healdsburg.

The trustees were instructed at the meeting to protest to the federal government against closing the option on the C. C. Hall property, for the reason that it was objectionable to have school children crossing the reservation on the way to school, and that the adjoining property would depreciate in value if the reservation were to be established. L. A. Dorrington, head of the federal Indian service in California, was present at the meeting.



HEALDSBURG, CAL.  
SCIMITAR  
MARCH 30, 1926

## INDIANS ARE NOT TO BE WELCOMED

364  
The proposed new Indian reservation back of the Litton school on the Alexander Valley highway, is not apparently a popular thing with the residents of that district as well as the real estate owner of abutting property. At a mass meeting held Friday night, attended by fifty of the residents of the district, there was a unanimous vote against the reservation being located in that vicinity and a request made to the government to cancel its option.

Dallas Wagers presided as chairman and Stanly Jones acted as secretary. In the event that the government proposes to go ahead anyway, it is said that the district will take legal action to prevent its consummation.

Ever since the white people came to America to live, poor Lo, the Indian has been buffeted from pillar to post. His mode of living is largely responsible for his not being wanted to be in proximity to white habitation.



# LITTON SCHOOL DIST. TO FIGHT 364 INDIAN MOVE

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APRIL 1, 1926

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EXAMINER—SAN FRANCISCO

MAY 19, 1926

## ***Proposed Plan for Reservation Dropped***

SANTO ROSA, May 18.—The Federal Government, it is announced, will not force the Indian reservation contemplated on land adjoining the Lyttons' District school in northern Sonoma county. Some time ago, when it became known that the new reservation would adjoin the school yard, the trustees called a meeting and a vigorous protest was made to the Government against locating the reservation. The protest was forwarded to Washington, and it is now understood that the Government has withdrawn all negotiations.

# **Allen's Clipping Press Bureau**

SAN FRANCISCO.

LOS ANGELES.

PORTLAND. ORE.

CLIPPING FROM

EXAMINER—SAN FRANCISCO

APRIL 4, 1926

## ***Dry Creek Opposes Reservation Plan***

SANTA ROSA, April 3.—A mass meeting was held in the Lyttons' district school in Northern Sonoma county for the purpose of lodging protests against the locating of the new reservation for the Dry Creek Indians on land adjoining the school house and grounds. The Government will be asked to withdraw the option on the land and locate the Indians elsewhere.

There are thirty-seven Indians and their families interested in the new reservation.



## WILL BE LOCATED AS FIRST PLANNED

3164  
Unless another suitable site for an Indian reservation in Alexander valley is found soon, the U. S. commissioner of Indian Affairs in Washington will close the deal for purchase of the protested site adjoining the Lytton school, it was learned here yesterday from Congressman C. F. Lea. The purchase will probably be completed before the end of this month, Lea said.

The Indian department is determined, according to the Santa Rosa solon, to give the Alexander Valley Indians a new reservation to take the place of the present isolated, barren tract in the hills east of the valley, where water is scarce, sanitary facilities lacking, and the soil incapable of producing crops to feed the Indians.

Since residents of the Lytton school district, located on the Alexander Valley highway a short distance off the Redwood highway north of Healdsburg, unanimously protested against selection of a reservation sit too close to the school grounds, Col. L. A. Dorrington, superintendent of Indian agencies in California, has been seeking another location, but without success, according to Congressman Lea. The option to purchase the Lytton tract from the C. C. Hall estate for \$10,000

has not been given up, it was stated.

Several other sites are understood to have been suggested, but none was found suitable. Unless another selection is made before the end of the month, which seems unlikely, the Lytton reservation will be taken over for the Alexander Valley and Dry Creek tribes.

The site consists of 50 acres north and west of the Lytton school, stretching back to the foothills.—Press Democrat.



# INDIAN RESERVATION TO BE ESTABLISHED IN THE 364 ALEXANDER VALLEY SOON

SANTA ROSA, March 17.—The United States Government has purchased a 50-acre rancheria in Alexander Valley, west of Calistoga, to be used as a reservation for the Pomo Indians, fast fading remnant of a once powerful tribe in Napa, Lake and Sonoma counties.

The tract was purchased by the Federal Indian Bureau through the efforts of Mrs. Walter Leroux of Alexander Valley, chairman of the Indian Welfare department of the California Federation of Women's Clubs.

Movement of the Indians from their present mountain reservation three miles south of Geyserville is expected to begin as soon as the weather clears. About 70 Indians, in-

cluding men, women and children will occupy the rancheria.

The deeds transferring the property from R. A. Gobbi and wife to the government were filed here late yesterday. The price reported to have been paid is about \$10,000.

Having accomplished her first big purpose, Mrs. Leroux now hopes to secure federal or other aid in erecting homes for the Indians, especially for those who are aged and unable to work for themselves. Eventually she hopes to be able to provide for them a tank and water system that will pipe water to their homes, a community bathhouse and tribal gathering place, with playgrounds and athletic field adjoining it.



OAKLAND, CALIF.--TRIBUNE

OCTOBER 17, 1928

## ***Indian Agents Visit Reservations***

GEYSERVILLE, Oct. 17. — Colonel L. A. Dorrington, in charge of state Indian affairs, visited here Monday and with Mrs. McKenan of Round Valley, official state Indian nurse, made a tour of inspection of the Indian reservation in the coast section, after visiting the Geyserville reservation.

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S.F. Indian Festival October 1-4, 1924



# REDSKINS WILL SWOOP DOWN ON SAN FRANCISCO

## Big Chief's Council Gives Order for Fantastic Festival in City

(By Indian Board of Co-operation,  
San Francisco)

"It's true! The Indians plan an invasion of San Francisco!" admitted Frederick G. Collette, executive representative of the Indian Board of Co-operation, to a press representative. "But it will be a peaceful invasion and one that will be welcomed, as well as long remembered, by the residents of the Bay Cities. The Indians will arrive fully armed with native weapons and arrayed in gaudy paint, feathers and colorful Indian finery. This, however, is merely in accordance with the ancient tribal custom of making known their rank and importance. Of course, there may be warlike demonstrations, but no laws will be violated. The Indians come for another purpose. The object of their visit is to attend the first Indian festival ever held in California. The festival will be held on the grounds at 12th and Market streets October 1 to 4, inclusive, and marks the revival of the ancient Indian summer season of festivity. Collett continued:

### Ceremonials

"Joe Longfeather, a full-blooded Indian, noted for his Indian pageantry and spectacles, will act as managing director. Mr. Longfeather's program commands consideration. Nineteen California tribes will participate. The Indians will bring all their belongings, including their own musicians. An outstanding feature will be a full-blooded Indian brass band. The band will render a series of concerts including famous martial airs, the classics and the latest jazz compositions. Another unique and interesting feature of the festival will be the daily presentation of wierd and spectacular tribal ceremonials around a huge blazing fire. These ceremonials will constitute sights city folks rarely have the opportunity to witness. Then, too, the all-Indian competitive athletics will appeal to lovers of sturdy sport.

### Athletics

"For instance, the most absorbing Indian game played will be the stick game. This game is played by teams comprised of four men each, representing the different tribes. An effort will be made to receive the sanction of the A. A. U. and officials of the Olympic club and universities; also to have the officials of these organizations judge the merits of the stick game for the perpetuation of the oldest known American game. Players of the stick game wear no clothes except a breech cloth, and the stick game is so strenuous the players are exhausted. A cash prize of \$500.00 will be awarded to the winning team in the stick game.

"Indian football will also be a feature of the athletic meet. This game will be played strictly according to Indian rules. The rules permit the women to play, in fact, each team has women members. The men, however, are only permitted to kick the ball. This gives the women an advantage. They may handle the football in any way they see fit. Still another exclusive game is called Ul-Um-Bat-Too (grass ball). The basket ball as played by white athletes is children's play compared to Ul-Um-Bat-Too. Incidentally, this will be the first time that the stick game, Indian football and Ul-Um-Bat-Too will be played in San Francisco.

### Papoose Show

"Indian archery will be an event of importance. The Indian archers use the bow and arrow with astonishing skill. At the request of many white sportsmen interested in the revival of ancient archery, the Indians will give several remarkable exhibitions with this old-time weapon. The most beautiful papooses (babies) and their proud mothers will be present. The papooses will arrive in Indian baby carriages—baskets strapped to their mother's backs. All city folks who attend the festival will have a rare opportunity of observing at close range the favorite Indian pursuits during peace, such as basket weaving, blanket manufacture, etc. Long and varied programs will be presented every afternoon and evening. The Indians are making the affair the greatest of its kind ever seen in California.

"Small admission fees will be charged, permitting men, women and children from all walks of life to attend. And, I doubt if ever so much colorful pageantry and interesting, instructive entertainment has ever been offered for so little money."



# Wales Could Meet Princesses Here



The Prince of Wales has been invited to visit California, but if he is unable to come San Francisco still will have an opportunity soon to get a glimpse of royalty. But it will be American royalty. Princess Jewel Dawn (left) and Princess Scheila New Nawadaha will be among the Indians who attend the big festival and gathering of original Americans here from October 1 to 4. The princesses arrived yesterday. Indians from 19 tribes of California have been summoned to the celebration.

Summoned to council by Chief Longfeather, wise father of the Shoshones, Indians from nineteen tribes of California will hold a great festival and conclave in San Francisco from October 1 to 4, inclusive, under the auspices of the Indian Board of Co-operation.

Wigwams will be pitched in this white man's city, at Twelfth and Market streets, where weird ceremonial dances, blanket and basket weaving, ul-um-bat-too, or Indian grass ball, methods of hunting and trapping and other activities will be shown to create public interest in the fast dwindling race.

"Seventy years ago there were 10,000 of my people in California," Chief Longfeather said yesterday. Today there are but 20,000.



# CLUBWOMEN AID INDIAN FESTIVAL IN S. F.

San Francisco clubwomen today have taken up the promotion of the Indian Festival at Twelfth and Market streets, October 1 to 4, inclusive. The festival will be staged by Joe Longfeather, a full-blooded Shoshone, who declares that some 200 California Indians will participate. The affair is under the auspices of the Indian Board of Co-operation.

## COMMITTEES NAMED.

At a meeting in the board's offices, 3 City Hall avenue, Frederick G. Collett, executive secretary of the board, explained to members of the Federated Women's Clubs the purposes of the festival and asked their co-operation. Committees were appointed and the work of selling tickets and promoting interest in the festival begun. The meeting was addressed by Joe Longfeather, Princess Jewell Dawn and Princess Shiela Nawadaha.

## TO PLAY BALL.

The festival, it was explained, would show the Indians in the arts of war and peace, religious dances, tribal customs, mode of living and in games. Among the latter is Umla-Bat-Too, one of the oldest known games and a sort of basketball. The ball is made of grass. Women take part in this game and may handle the ball, kick it or use any means they see fit to aid their team. The men, however, are not allowed to handle the ball and may only kick it.

Among the clubwomen attending were Mrs. A. S. Musante, Mrs. Edward R. Place, Mrs. A. R. McCullough, Mrs. Susanne McKelvy, Mrs. Beatrice Olds, Mrs. A. B. McDermott, Mrs. Florence Cromwell and Mrs. F. H. Colburn.

## REDMEN TO INVADE S. F.--BUT ONLY FOR A FESTIVAL

More than 200 Indians will gather in San Francisco October 1 to 4 to hold a festival. San Francisco clubwomen have appointed committees to aid in the event. Among those active are: Upper, left to right, Mrs. A. S. Musante, Mrs. Edward R. Place, Mrs. A. R. McCullough and Mrs. Suzanne McKelvy; Mrs. Beatrice Olds, Mrs. A. B. McDermott, Mrs. Florence Cromwell and Mrs. F. H. Colburn. Lower left, Frederick G. Collett, secretary of the Indian Board of Co-operation, under whose auspices the gathering is to be held here. Lower right, left to right, Princess Jewell Dawn, Joe Longfeather and Princess Shiela Nawadaha, who will take part in the festival.

—Photos by Bulletin Cameraman.





# Oldest American Game Is Revived for Indian Fete in San Francisco

What is the oldest American game? The question has caused quite a discussion among the American sporting authorities. The question has been debated widely and is still being discussed.

California Indians, however, contend that the American Indian stick game is the oldest American game.

"Were we not here first?" commented Chief Dahawanzala, when informed of the discussion. "Aye, many, many moons and seasons before the whites.

"I have lived to be of venerable age. I have seen the passing of my people. But, withal, I give thanks because stick ball is still the favorite game of the Indians.

"Long before a white man set foot in America, the stick game was played by Indians. It is an Indian game, invented by Indians, to be played by Indians for the amusement of all. And often I have watched great Indian stick games with pleasure.

"None but the brave, the sturdy, can play the stick game.

"Each team is made up of four braves, clad only in breech clouts.

"And when the game is finished, the players are usually exhausted."

The Indian stick game will be the big, outstanding athletic event of the Indian festival at Twelfth and Market streets, San Francisco, October 1 to 4, inclusive.

Several of the 19 tribes participating in the Indian festival will be represented by crack stick game teams.

A cash prize of \$500 will be given to the champion team. And aside from the rivalry which naturally exists among the California tribes to excel in the strenuous stick game, the cash prize will be an incentive for each player to do his best.

During the Indian festival, an effort will be made to have officials of the A. A. U., Olympic club and universities judge the merits of the stick game, with a view of popularizing the oldest of American games.

MERCED, CALIF. STAR  
September 25, 1924

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## CALIFORNIA INDIANS TO GATHER SOON AT METROPOLIS

Summoned to council by Chief Longfeather, wise father of the Shoshones, Indians from nineteen tribes of California will hold a great festival and conclave in San Francisco from October 1 to 4, inclusive under the auspices of the Indian Board of Cooperation.

Wigwams will be pitched in this white man's city, at Twelfth and Market streets, where weird ceremonial dances, blanket and basket weaving ul-um-bat-too, or Indian grass ball, methods of hunting and trapping and other activities will be shown to create public interest in the fast dwindling race.

"Seventy years ago there were 210,000 of my people in California," Chief Longfeather said. "Today there are but 20,000. I have called together the sons and daughters of once mighty warriors and hunters. They will come from all tribes the Modoc, the Shasta, Hoopas, Wintoons the Yumas from Lassen and Butte, the Piutes of make new laws, protect our lands and save our race from extinction."



## INDIANS TO INVADE THE CITY OF SAN FRANCISCO

### Big Chiefs' Council Orders Great Red- skin Festival in Metropolis By Golden Gate

364  
"It's true! The Indians plan an invasion of San Francisco!" admitted Frederick G. Collett, executive representative of the Indian Board of Cooperation to a press representative. "But it will be a peaceful invasion and one that will be welcomed, as well as long remembered, by the residents of the bay cities."

"Indians will arrive fully armed with native weapons and arrayed in gaudy paint, feathers and colorful Indian finery. This, however, is merely in accordance with the ancient tribal custom of making known their rank and importance. Of course, there may be warlike demonstrations, but no laws will be violated. The Indians come for another purpose."

"The object of their visit is to attend the first Indian Festival ever held in California."

"The Festival will be held on the grounds at 12th and Market Streets, October 1st to fourth 4th, inclusive, and marks the revival of the ancient Indian summer season of festivity."

"Joe Longfeather, a full-blooded Indian, noted for his Indian pageantry and spectacles, will act as managing director. Mr. Longfeather's program commands consideration."

"Nineteen California tribes will participate. The Indians will bring all their belongings, including their own musicians. An outstanding feature will be a full-blooded Indian brass band. The band will render a series of concerts, including famous martial airs, the classics and the latest jazz compositions."

"Another unique and interesting feature of the Festival will be the daily presentation of weird and spec-

tacular tribal ceremonials around a huge blazing fire. These ceremonials will constitute sights city folks rarely have the opportunity to witness."

"Then, too, the all-Indian competitive athletics will appeal to lovers of sturdy sport."

"For instance, the most absorbing Indian game played will be the Stick game. This game is played by teams comprised of four men each, representing the different tribes. An effort will be made to receive the sanction of the A. A. U. and officials of the Olympic Club and Universities. Also, to have the officials of these organizations judge the merits of the Stick game for the perpetuation of the oldest known American game. Players of the Stick game wear no clothes except a breech cloth, and the Stick game is so strenuous the players are exhausted. A cash prize of \$500.00 will be awarded to the winning team in the Stick game."

"Indian Football will also be a feature of the athletic meet. This game will be played strictly according to Indian rules. The rules permit the women to play, in fact, each team has women members. The men, however, are only permitted to kick the football. This gives the women an advantage. They may handle the football any way they see fit."

"Still another exclusive Indian game is called Ul-Um-Bat-Too (grass ball). The basket ball as played by white athletes is children's play compared to Ul-Um-Bat-Too."

"Incidentally, this will be the first time that the Stick game, Indian football and Ul-Um-Bat-Too will be played in San Francisco."

"Indian Archery will be an event of importance. The Indian archers use bow and arrow with astonishing skill. At the request of many white sportsmen interested in the revival of ancient archery, the Indians will give several remarkable exhibitions with this old-time weapon."

"The most beautiful papooses (babies) and their proud mothers will be present. The papooses will arrive in Indian baby carriages—baskets strapped to their mother's backs."

"In short, all city folks who attend the Festival will have a rare opportunity of observing at close range the favorite Indian pursuits during peace, such as basket weaving, blanket manufacture, etc."

"Briefly, long and varied programs will be presented every afternoon and evening. The Indians are making the affair the greatest of its kind ever seen in California."

"Small admission fees, adults 50s; children 25c, will be charged. This will permit men, women and children

from all walks of life to attend. And, I doubt if ever so much colorful pageantry and interesting, instructive entertainment has ever been offered for so little money."



# 80-Year Old Patriarch Of Indians Visitor Here

S.F. Daily News, Sept. 26, 1924.



Chief Dahawanzala, red-skin sage, who is a visitor in San Francisco.

## Chief Dahawanzala to Survey City for Coming Festival

Wrinkled and bronzed, the venerable Chief Dahawanzala is in San Francisco! He came to make a preliminary survey of the great city, visit the principal points of interest and prepare for the California Indian Festival here.

Eighty years old, the chieftain is a commanding figure, and noted for his oratorical ability. He is an authority on California Indian history and noted for his sage sayings.

"I came to your great city to renew acquaintances of many seasons with white brothers and sisters," said Chief Dahawanzala today.

"And my eyes see many improvements in your fair city since my last visit. Forever may the favorite city of my white brothers continue to prosper."

While in San Francisco, preparatory to the Indian Festival in which 19 California tribes will participate, Chief Dahawanzala will visit the principal points of interest and address several organizations.



# CALIFORNIA INDIANS TO HOLD FESTIVAL IN SAN FRANCISCO

Big Chiefs' Council Great Redskin  
Festival in City by Golden Gate.

364  
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"Another unique and interesting feature of the Festival will be the daily presentation of weird and

three miles distant, the irresistible vis-  
Sweeping past McCloud, at a point  
mountain and is now melting rapidly.  
loose, slipped down the slope of the  
that a part of the glacier has broken  
death of snow. They are convinced  
exposed to the sun because of the  
extinct volcano and which had been  
which is situated near the peak of an  
the only one of the McCloud slope,  
nomenon to the action of a glacier.  
Shasta's formation, attribute the phe-  
Old residents, students of Mount  
of which is a mystery.

the McCloud section and the origin  
which has never been seen before in  
river in the thick stream, the like of  
in weight, were carried toward the  
Bowlders, some of them many tons  
McCloud river.

on the slope of Mount Shasta, into the  
miles above McCloud, Siskiyou county,  
mouth of Mud Creek canyon, eight  
deep, began flowing recently from the  
and in some places from 15 to 20 feet  
hundred yards to half a mile  
tending in width from a few

ACRAMENTO, CAL.—A river of  
mud, bowlders and ashes, ex-  
tending in width from a few

When the little party did not re-  
turn Friday night the Cooks began  
alarmed, and at daybreak Saturday  
the search was begun. Sunday morn-  
ing the churches in St. George called  
off their services, and nearly 500 men  
and boys took up the search. At 9:30  
a. m. Catherine Shea was found. But

hours.  
expecting only to pick berries a few  
They were barefooted and thinly-clad  
erine Shea, who lives with the family  
noon with a middle-aged woman, Cath-

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## ‘Teachum Paleface Be Warrior’



Chief Lion Heart, sage of the Hupas, instructing George Finnegan, San Francisco Boy Scout, in the lore of the bow and arrow.

## S.F. BOY SCOUTS SEE WAR DANCE

Dreams came true for 100 Boy Scouts when real Redskins squatted beside them over the campfire last night and revealed the secrets of forest life or danced in feathered regalia to the chant of savage war songs. Every Scout in Troop 24, and even Scoutmaster F. C. Schleuter, became a Daniel Boone or Buffalo Bill for the moment, while braves, who will take part in the big California Indian festival at Twelfth and Market streets October 1-4, rehearsed their tribal rites.

The big car barn auditorium at Oak and Broderick streets was converted into a woodland scene for the entertainment, given under auspices of the Indian Board of Co-operation, sponsors of the October festival.

Among the Indians were Chief Sampson Grant of the Hat Creek tribe, Chief Ish-date-woy-gee of the Modessa tribe, Chief Lion Heart of the Hupas and Chief Long-feather, a Shoshone. Four picked Scouts, George Finnegan, Elliot Welsenger, Jack Mail and George Bogart welcomed the Indians on behalf of the troop.



S.F. Bulletin, Sept. 29, 1914.

## ***Indian Fighter and Redskin Visit Fleet***

William Ward, Indian fighter and former government scout in the early Indian warfare days and a survivor of the Boise massacre of 1854, visited the Pacific fleet yesterday with a group of Indians who are to appear here in the Indian Festival at Twelfth and Market streets October 1. The group were the guests of the Navy Day committee.



OAKLAND, CAL. TRIBUNE  
September 29, 1924

## INDIAN SONGS TO BE KLX PROGRAM FEATURE TONIGHT

364  
Oldest U. C. Alumnus Will  
Open Bill With Address to  
Radio Fans

Colonel George Edwards, oldest living alumnus of the University of California, will talk to radio fans tonight, broadcasting over KLX under the direction of the A. S. U. C. publicity bureau.

After Colonel Edwards' speech the following program of Indian numbers will be given:

Announcement of Indian festival, by Mme. Scheila; whistling solos, by Mme. Scheila of Chukchansi tribe; Indian ceremonial songs by Alfred Gillis; songs by Mrs. Alma Olson of Pomo tribe, and Indian songs by Sampson Grant.

The Freshmen Glee club will be followed by a short lecture by Professor William Meyer of the astronomy department. Bob Beale's campus orchestra will conclude the program broadcast from Stephens Union hall at the University of California over a private leased wire through radio KLX.

San Francisco, Cal.—Examiner  
September 29, 1924

## Indian Braves Pay Battleship Visit

California's original residents visited her biggest battleship yesterday.

"Heap big canoe," was Chief Bear Slayer's estimate of the U. S. S. California, when he and five other braves were taken aboard the mighty flagship of the Pacific Fleet as guests of the Navy day committee and members of the C. C. Thomas navy post No. 244 of the American Legion, arranging for the observance of Navy day, October 27.

William H. Ward, famous Indian fighter, accompanied the delegation of "First Californians" and sat for the first time in 50 years in friendly powwow with descendants of the same race who, in 1854, participated in the historic massacre of the Ward family, at what is now Boise, Idaho. The Indians are here for their four-day festival, which begins Wednesday.

RICHMOND, CAL.—Independent  
September 29, 1924

## INDIAN STICK GAME OLDEST OF SPORTS IN U. S.

364  
SAN FRANCISCO, Sept. 29.—What is the oldest American game? This question has caused quite a discussion among the American Sporting Authorities. The question has been debated widely and is still being discussed.

California Indians, however, contend that the American Indian Stick game is the oldest American game.

"Were we not here first?" commented Chief Dahawanzala, when informed of the discussion. "Aye, many, many moons and seasons before the whites."

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During the Indian Festival, an effort will be made to have officials of the A. A. U., Olympic club and universities judge the merits of the Stick Game, with a view of popularizing the oldest of American games.



# Indians and Frontiersman Guests of Man-o'-War

EAGLE HAWK CHIEF BEAR SLAYER

SAILOR F. H. GEBLOTT

PRINCESS SHEILA LAVAHADA  
PRINCESS JEWELL DAWN

SF Chronicle - Sept. 29, 1924.



PRINCESS SHEILA LAVAHADA

## INDIANS VISIT WARSHIPS HERE

Chiefs and Princesses Meet  
Veteran Fighter on  
U. S. S. California

Indian chiefs and Princesses and a veteran Indian fighter of the "covered wagon" days mingled and formed friendships during a tour of inspection on board the flagship California yesterday. William Ward, scout and Indian fighter of the frontier days, and one of the survivors of the Boise massacre in 1854, and a party of Indians from the Cherokee and Wintoone tribes, were guests of the Navy day committee aboard the war vessels.

### FAMILY MASSACRED

For Ward it was the first time he had been among Indians since the massacre, which killed all of his family with the exception of himself and one brother. Ward was 15 years old at that time and escaped only after having been wounded four times and crawling through the brush for nearly a week before finding his way to old Fort Boise, where he was cared for and afterward became a Government scout.

### HERE FOR FESTIVAL

The Indians are here to take part in the Indian festival, which is to be held in San Francisco October 1 to 4. Among them are Princesses Sheila Lavahada of the Cherokees, and Jewell Dawn of the Wintoone tribe, Chiefs Sampson Grant and James Schomaker, both of the Big Hat tribe, Chief Ish-ta-sha-ta of the Wintoone tribe and others.

As Ward was comparing the bows and arrows of fifty years ago with the big guns of the modern man-o'-war and the battle ships to the covered wagon of our forefathers, the round-the-world flyers flew overhead, evidence of another advance in methods of warfare.



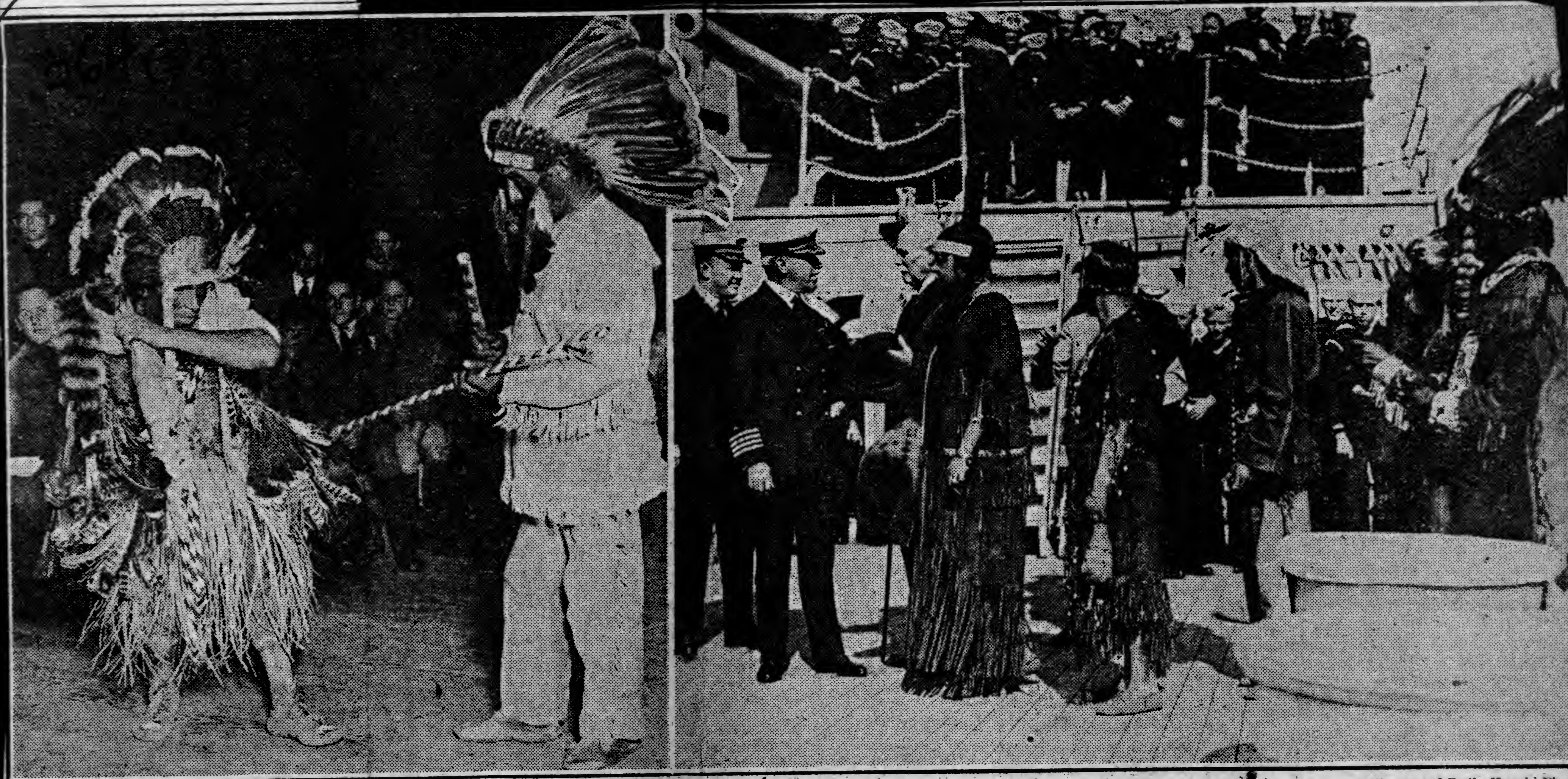
CHIEF BEAR SLAYER

CHIEF SAMPSON GRANT

Chiefs of many tribes, Indian Princesses and former Indian fighter meet as guests of Navy day committee aboard flagship California for tour of inspection over modern battle ship. Chiefs show sailors war dances, while the sailors explain mechanism of the long range rifles.



# California



—Illustrated Daily Herald Photo

**REDSKINS INVADE BAY REGION**—Genuine Indians, in war paint 'n' everything, began an invasion of San Francisco and the bay region last Friday. Nineteen tribes of California redmen, with "their sisters and their cousins and their aunts" will stage a festival at Twelfth and Market streets from October 1 to 4, inclusive, and yesterday they began pitching their tents on the grounds. The above pictures show some of them entertaining boy scouts and visiting the battle fleet. The boy scouts were entertained at the car barns at Oak and Broderick streets, where Jack Lionheart and Chief Sampson Grant did a war dance. In the picture showing the visit to the U. S. S. California, they are being greeted by Capt. R. D. Hasbrouck. The party was led by Princess Scheila Nawadaha, upon the arm of William H. Ward of Alameda, a survivor of the Indian wars. The others in their order were: Ellen Norris, Chief Tsh-date-woy-gee, Chief Sampson Grant, Jack Lionheart and Fred Sturdy oak.



# Indian to Tell of <sup>S.F. Call</sup> <sup>Sept 10, 14</sup> White Man's Coming

The voice of Chief Dahwanazala, aged member of the Wintoone Tribe of California Indians will be heard over the air from KPO tonight. How the California Indians felt when they first saw white men entering the state will be told by the chief. A singer of the Wintoones will sing hunting songs accompanied by a tribal musician furnishing rythm on an Indian drum.

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## ***"Moonbeam" Will Be Big Attraction at Indian Festival***

"Moonbeam," regarded by many as the most important Indian in the world today, will be one of those present when the Indian Festival, the first ever held in California, opens tomorrow in San Francisco at Twelfth and Market streets for its four-day run.

"Moonbeam" is just a year old. The Mono tribe is immensely proud of him. He has been adjudged the handsomest Indian boy in California. Hence the pride. The baby was entered in an all California Indian baby show when he was 6 months old, and was declared to be the handsomest Indian baby the judges had ever seen. "Moonbeam" will be at the festival, riding in a new basket strapped to his mother's back.

The Indian Festival is intended as a means of bringing the life of California Indians before the people of the state. Every phase of native activity will be shown, from the violent and exciting athletic contests to the more peaceful fields of endeavor of basket weaving, pottery and so on.

The festival is arranged under the auspices of the Indian Board of Co-operation, of which F. G. Collett is executive representative.

## **PERFECT INDIAN BABY AT FETE**

"Moonbeam" will be one of the features of the Indian Festival which opens at Twelfth and Market streets tomorrow, according to an announcement by the Indian Board of Co-operation, which is in charge of the affair.

"Moonbeam" is a six-months-old infant of the Mono tribe and has been adjudged the most perfect Indian baby in California. He was unanimously awarded first prize by a group of squaws representing every tribe in the State at a recent Indian Baby Show.

The prize baby arrived in San Francisco yesterday strapped to his mother's back. He will be present each day of the festival which is scheduled to last until next Saturday.





**INDIANS INVADE SAN FRANCISCO**—Nineteen tribes of California Indians, under the auspices of the Indian Board of Co-operative, will hold a festival in San Francisco beginning tomorrow (Wednesday), and already they have invaded the city in large numbers and have visited the battle fleet in the bay. At the top are the leaders of the tribes. From left to right they are: Fred Sturdy oak, Jack Lionheart, Chief Sampson Grant, Princess Schelia Nawadaha and Chief Tsh-date-woy-gee. Below is a scene of the visit of the tribes to the U. S. S. California.



# INDIANS HOLDING ANNUAL POW WOW

San Francisco, Oct. 1 (United Press)—The annual powwow of the nineteen Indian tribes of California opened here today with everything from treaties to styles and the King Tut bob under discussion.

Conversation ranged from the council where Chief Dahawanzala, leader of the Smith River tribe, thundered his disappointment at pale face disregard of the treaty of 1850, to the teepees of the maidens, where the white flapper was given the laugh for her "style origination."

It seems that the Indians should have 7,500,000 acres of land along the Pit river that they haven't got, for white men beat them to it.

"But we evened up elsewhere," declared Princess Dahawanzala. "The shingle bob we have worn for thousands of years. Your girls don't wear corsets; we never have. Summer furs? Why, that's nothing new."

## Wintoone Chief Reads Scriptures Over KPO

Witnessed by representatives of twenty tribes of real American Indians, Chief Dui-Kan-Teddis Deet-Si-Yee of the Wintoone tribe read the Scriptures in the noonday service over KPO today in his own tribal language. The Scriptures were then translated in English by Chief Joe Longfeather. All the Indians appeared at the station in their full regalia.

The broadcast was given under the auspices of the American Bible Society.



Stockton, Calif. Record, Oct. 1, 1924.

# **Modernism Is in Evidence**

## **At Pow Wow**

— 364 —

United Press

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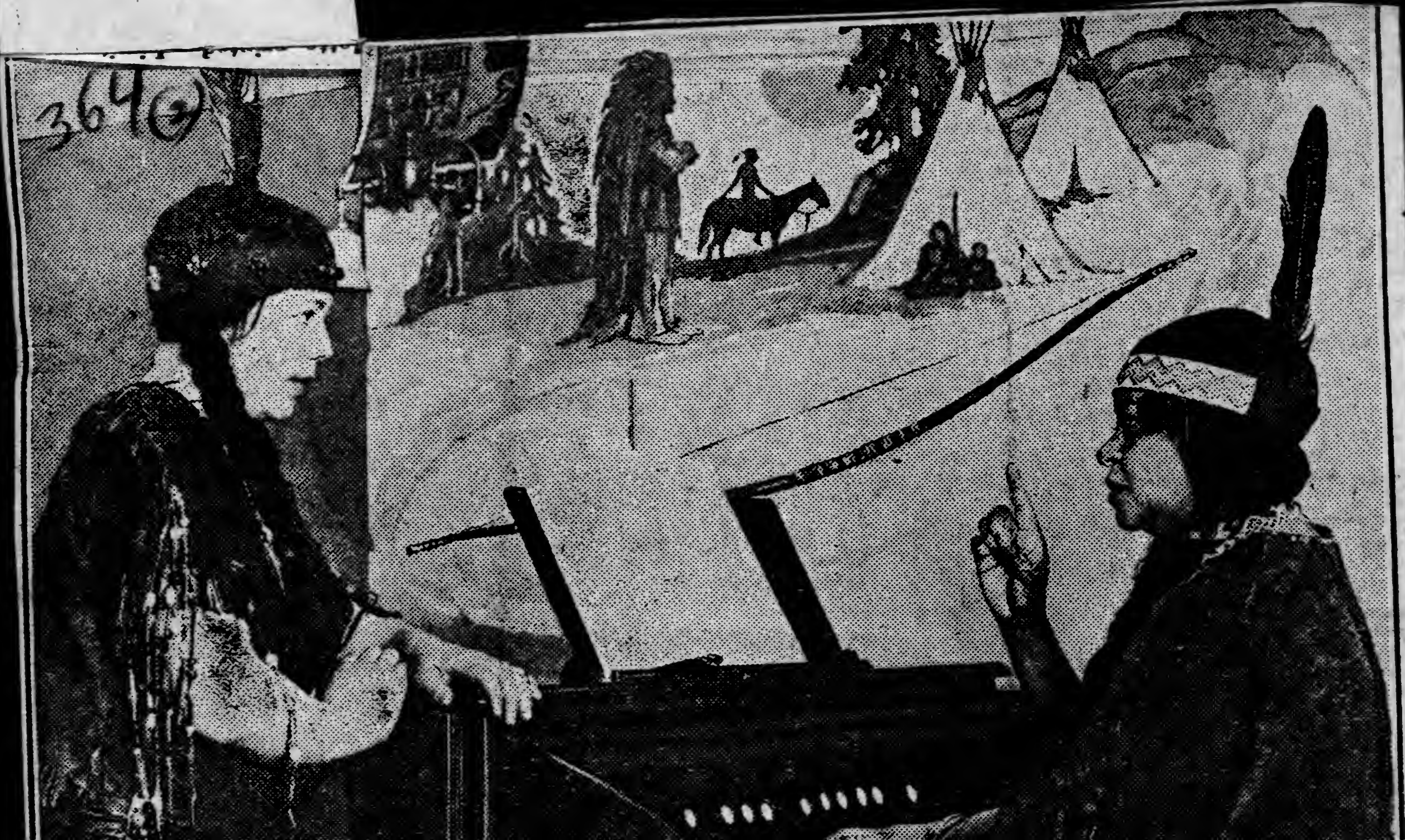
The Tuolumnes once ate grasshoppers, but Mother Wesley, from Table Mountain, now drinks cream in her coffee and has a time keeping the girls from abandoning the powwow for the movies.

"We came here to talk over old and new times, to revive ancient customs and honor the memories of our forefathers," sorrowfully said old Peter Three Boats from Del Norte, "but what chance have we got against all these modern influences?"

Shaking his head sadly, he wiped another finger-mark from the shiny hood of his car.



SAN FRANCISCO. CAL.  
DAILY HERALD (S. F.)  
October 1, 1924





# INJUN MAIDS RULE COUNCIL OF BIG CHIEFS

Red-skinned Flappers See Film  
Drama of Desert Love While  
Fathers Hold Powwow in S. F.

Lo, the Poor Indian, whose untutored mind  
Sees God in clouds or hears him  
in the wind.

By IDWAL JONES

The flappers, patriarchs, crones and braves of the nineteen California tribes foregathered nearly 800 strong at the pow-wow, Market and Twelfth streets, have still today the mystical streak in their souls. But they are mystical only in part.

What would Alexander Pope, who affixed forever the cognomen "Poor Lo" to the Indians, say of Peter Three-Boats, come down from Del Norte with his two daughters? Peter is a dark version of William Jennings Bryan, string tie, pince-nez, Congress gaiters, flop hat and all. His tutored mind sees gold in ore, his Ford knows how to wind and his flapper offspring figure next year on going to gay Paree.

But let's stay with the flappers. There are forty of them, all over the lot. Peter's have gone to see a film drama of desert love. But, under the chaperonage of the venerable Bill Hulsey, otherwise Chief Dahawanzala, five maidens from the Smith River tribe are twanging a sort of fiddle, one apiece.

"OLD BILL"—ORATOR.  
Old Bill, eighty years old, a living repository of Indian legends, is the Daniel Webster, so to speak, of the California tribes. He does the oratory jobs for all the chiefs. He knows so much of native legends and history that when he goes to the happy hunting grounds he will commit grand larceny, for what he takes with him cannot be replaced. Because Bill is a philosopher he doesn't talk with other philosophers, but with the flappers. Besides, they are not so slow.

"I should say not!" says the handsomest of them, Bernice Madero, otherwise Brown. Her melting ox-eyes have glittering gold specks in them. The other girls have orbs like dark-brown pools. The Smith River tribe girls have a prettiness of their own. They are the finest dancing aborigines in California.

"We wear what you call the shingle bob, with the King Tut droop over the ears and the straight line over the eyes," says Bernice. "Your girls think they are up-to-date when they cut their hair that way. But us Smith River girls have been doing it for a thousand years."

BEAUTY UNABASHED.

She touched the fur piece about her neck, a beautiful mink pelt. She glowed with pride. "We wore them in the hot days, maybe 2,000 years before the summer fur craze struck the white women. Our fathers slew the animals in the spring, and by summer their skins were properly tanned."

She pinched her blouse. Her bosom was unconfined and unabashed. "None of the white girls are wearing corsets this year. Well, it was never fashionable with us to wear them, and it has taken you hundreds of years to catch up with us in style."

Old Bill's voice was gathering tones of thunder and he had his finger pointed at us. We had to listen to something on his mind. That was our penalty for being one

## They Should Worry About a Continent or Two

Drawing by Jack Lustig

S. F. Examiner  
Oct. 1, 1924



of the palefaces. "And that treaty was signed in 1850!

"There were 7,500,000 acres of land set aside for us. To be ours as long as the rivers run to the sea, the sun rise in the east and set in the west. And now what have we got?"

For fifty years, where the Pit river flows dark and swift, old Bill has thundered this exordium and it was most impressive, but the flappers jumped up and brushed off their dresses. "We shall put on our costumes for you," they said and disappeared into their tepee.

They wore the latest thing in toques, a sort of Leghorn crown, sans brim, woven of frail willow switches with patterns made in maidenhair fern stalks.

Bernice's gown took a year to make. It was overlaid with 3,000 tiny clam shells and 2,000 petrified seeds, all polished with stones and bored and strung into gorgeous designs.

"And now what land have we got?" interrupted Old Bill. It seemed impious to offer him a cigarette, but the effect was gratifying.

Then there was Mother Wesley from up Table Mountain way. She was sitting at a table and drinking coffee with cream in it. Her Tuolumne ancestors ate grasshoppers. No longer are Tuolumne Indians termed Diggers. They are Mewuks,



## Indian Games Attract Attention at S. F.

### 364 Festival

SAN FRANCISCO, Oct. 2 — The California Indian athletic festival opened yesterday afternoon in the circus lot at Market and Twelfth streets. Big Chief Dawanzhala, white-haired and 80 years of age, led the first participants into the arena, some twenty men, women and children, armed with bows and arrows. One of the games was driving feathered arrows a short distance into a target, so swiftly there was always an arrow in the way. The young Klamath braves played the stick game. They dart out, four on each team, clad in breechclouts, and two contending players hook a small stick with their staves and toss it towards the goal. Only the sturdy can play the stick game as it is very exhausting.

The moon dance, to music on bone flutes, was tripped by Indian maidens from the Smith river tribes, bedecked in buckskin gowns, trimmed with shells. The older women who joined had spangles of dimes to their hems. The games played yesterday included football, tumbling, fencing, jumping and other exploits in which a hundred Indians participated.



S. F. CAL. BULLETIN  
October 2, 1924

# 200 REDSKINS PITCH CAMP IN S. F.

364  
Two hundred braves and squaws have pitched camp at Twelfth and Market streets, and will remain until Saturday night.

They are here for the California Indian Festival, and for the purpose of raising funds for beneficial legislation for the 20,000 Indians of this State, sole remnant of the 210,000 of 30 years ago.

There are 19 tribes represented, each one having a tepee of its own. In front of one tepee, smoking a cigarette, is Mother Waitai, 99 years old. In another one is a young Indian girl, graduate of Stanford, dressed in her native regalia for the occasion; but with bobbed hair and cosmetics of the city-raised white girl.

One dusky mother is nursing a papoose from a very modern nursing bottle, while the sire of the family tries out a new golf stick.

The features of the festival are archery, tribal dancing, native music, and the famous Indian stick game, in which only the strongest of the braves may enter. A team of women vanquished one composed of men at the manly game of football.

S. F. CAL. BULLETIN  
October 2, 1924

## Indian Archery Features Big Festival

364  
Using bows made of mountain ash, willow or elder and arrow heads of wood or stone, the early Indians drove their arrows to the mark with an infallibility that made them the terror of the forest creatures.

A story is told of the father of Nafcisco Lachapa of Mesa Grande, whose skill was so remarkable that he could sink an arrow into the shoulder of a running deer at a distance of 300 yards.

Another story tells of an aged Indian at Campo who was promised a small coin if he could hit it square at a distance of 30 yards. The ancient archer grazed the mark on either side to show his contempt for so large a mark at so short a range and with the third arrow hit the coin square.

The Indian could whip the arrows out of his quiver, set them to the bow string and shoot so quickly that at a reasonable distance he would always have an arrow in the air. Even the wooden heads were driven with such force that they could split a bone.

Still another story is told about Indian archers that is interesting.

During the Indian Festival, Twelfth and Market streets, San Francisco, starting today. Indians will give amazing exhibitions of archery afternoon and evening.



# Indians Thrill Crowd at Big Festival

364  
By WALTER A. RIVERS

When one's knowledge of the native American Indian is circumscribed by the limits of the motion picture screen or plays wherein the noble redskin has been glorified or maligned beyond the bounds of truth, a visit to the California Indian Festival at Twelfth and Market streets is a liberal education.

Last night we trekked away from the beaten path of theaters and led by a small boy decided to permit our critical propensities full reign. The intention was all right, but we reckoned without considering that the small boy that lurks in all of us does not depart when we reach the so-called years of discretion. Between the two of us, the small boy that went along was small simply in stature; in enthusiasm we were the bigger kid of the two.

## FIRES THE IMAGINATION.

But how can one help it? Two hundred Indians, teepees, ceremonial camp fires; Indian sharpshooting with bows and arrows; war-dances with weird and ominous singing-songs to the beat of a tom-tom pounding; gorgeously bedizened, brown-skinned warriors, their multi-colored, feathered headdresses, beaded garments in all the colors of the spectrum—why the sight is enough to fire the imagination of the dullest dullard and we will not confess to being one of that ilk. Our fancy turned the big circus lot at Twelfth and Market streets into a wild prairie of the early West. The buildings that shut us in on all sides were not even seen. We thrilled at the sight of these California aborigines; followed them here and there, the jangle of their metal and bead ornaments music to our ears.

## A GREAT SHOW.

Briefly, it was a great show and it drew a packed "house" for the opening night. A contingent of Boy Scouts with fife and drum corps lend a touch of the military.

# BIG POW WOW OF INDIANS ON IN BAY CITY

364  
SAN FRANCISCO, Oct. 2.—The annual pow-wow of the nineteen Indian tribes of California has opened here with everything from treaties to styles and the king Tut bob under discussion.

Conversation ranged from the council where Chief Dahawanzala, leader of the Smith river tribe, thundered his disappointment at pale-face disregard of the treaty of 1850 to the teepees of the maidens where the white flapper was given the laugh for the "style origination."

It seems that the Indians should have 7,500,000 acres of land along the Pit river that they haven't got, for white men beat them to it.

"But we evened up elsewhere," declared Princess Dahawanzala.

"The shingle bob we have worn for thousands of years. Your girls don't wear corsets; we never have. Summer furs? why that's nothing new."

The Tuolumnes once ate grasshoppers but Mother Wesley from Table mountain now drinks in her coffee and has a time keeping the girls from abandoning the pow-wow for the movies.

"We came here to talk over old and new times, to revive ancient customs and honor the memories of our fore-fathers," sorrowfully said old Peter Three Boats from Del Norte, "but what chance have we got against all these modern influences?"

Shaking his head sadly, he wiped another fingermark from the shiny hood of his car.



# INDIANS SHOW SKILL IN FETE

To the strains of soft, plaintive music, discoursed by braves in feather head-dress, the California Indian athletic festival opened yesterday afternoon in the circus lot at Market and Twelfth streets. The Indians take their games sadly, though they work up in the scrimmage to both muscular and spiritual frenzy.

Big Chief Dawanzhala, spectacled and with the snow of 80 winters on his head, led the first participants into the arena, some twenty men, women and children, armed with bows and arrows. One stocky Indian detached himself, and the grandstand hummed with anticipation. He was as corpulent as a Japanese jui-jitsu hero, and because he was stripped to the waist, everybody expected a feat of wrestling.

Instead, he drove feathered arrows a short distance into a target, and so swiftly that there was always an arrow on the way. They darted from his hand in a stream like a flight of homing pigeons. The archery drew frantic and tumultuous applause from the Indian spectators. Then the women and the children winged the target, closing the pastime with a ceremonial.

The Nestor of the Olympic, venerable Dawanzhala, called for the young Klamath braves to come forth and play the stick game. They darted out, four on each team, clad in breechclouts. Two contending players hook a small stick with their staves, and toss it towards the goal.

Only the sturdy can play the stick game, the oldest pastime in America, as the chief proclaimed. An hour of the stick work exhausts the players, and also the spectators, so the band went strong on the rejuvenating melodies.

The bobbed-hair maidens from the Smith River tribes tripped their moon dance to music on bone flutes, leaping and tripping in a ring, bedecked in their buckskin gowns, trimmed with shells. The older women who joined had spangles of dimes to their hems.

Those Klamath young men playing the stick game got more attention than almost anything else, even the football games, the tumbling, fencing, jumping and other exploits in which a hundred Indians participated.

## Indians at Festival Show Amazing Skill With Bow and Arrow

During the Indian festival at Twelfth and Market streets, San Francisco, closing tomorrow (Saturday) Indians are giving amazing exhibitions of archery afternoon and evening.

Using bows made of mountain ash, willow or elder, and arrow heads of wood or stone, the early Indians drove their arrows to the mark with an infallibility that made them the terror of the forest creatures.

A story is told of the father of Nafcisco Lachapa of Mesa Grande, whose skill was so remarkable that he could sink an arrow into the shoulder of a running deer at a distance of 300 yards.

Another story tells of an aged Indian at Campo who was promised a small coin if he could hit it square at a distance of thirty yards. The ancient archer gazed the mark on either side to show his contempt for so large a mark at so short a range and with the third arrow hit the coin square.

The Indian could whip the arrows out of his quiver, set them to the bow string and shoot so quickly that a reasonable distance he would always have an arrow in the air. Even the wooden heads were driven with such force that they could split a bone.

Still another story is told about Indian archers that is interesting.

During the fall of the year when the salmon ran up the Klamath river, a certain Indian archer used to shoot the salmon with bow and arrow as the salmon floundered up over the riffles and rocks.



S.F. Chronicle Sept. 2, 1924.

# Flapper Stuff Not New to Them

364  
2  
VIOLA LOWRY

LUELLA LOPEZ



Here are two Indian girls who are inherently wise in the arts of modern flapperdom. The ancestors of attractive Viola Lowry, on the left, felt more comfortable with their knees free than they might run swiftly, and those of little Luella Lopez, on the right, did not stop with the lips in the matter of rouging their faces. The two Indian girls are in the California Indian Festival which opened here yesterday.

## INDIAN WOMEN GRID VICTORS

### Football Opens Festival to Aid Dwindling Tribes of California

A crowd of a thousand spectators applauded vociferously yesterday afternoon when a squad of twenty Indian women bucked an equal number of Indian males in a football game on the circus lot at Twelfth and Market streets, and beat them.

The game was part of the four-day California Indian Festival, which opened yesterday afternoon, its object being the raising of a nucleus fund for beneficial legislation in behalf of the 20,000 odd red men of the state—all that remain of the 210,000 of thirty years ago.

#### NINETEEN TRIBES AT FETE

A strange mingling of remnants of nineteen tribes makes up the festival. Each tribe has its own tepee, which is pitched against the painted background of some ancient mission. In all there are more than two hundred Indians in the pageant.

In contrast to one-eyed Mother Waitai, 99 years old, who sits by the door of her tepee and rolls her own cigarettes, is the Indian flapper, in her teens, who daubs cosmetics on her bronzed cheeks with the age-old cunning of her warrior forefathers. Smoking is nothing new to Mother Waitai. The lipstick is nothing new to the Indian flapper.

#### OLD AND NEW MIXED

By this tent stands an Indian mother, in full paint and feathers. She is wearing a pair of the new octagonal-shaped spectacles, and instead of carrying her papoose on her back takes it about in her arms and feeds it from a hygienic bottle. Over there a girl graduate of Stanford, her face streaked with paint, is uttering wierd cries and stamping her feet frantically for the purpose of furnishing a dancing priest with the proper cadence.

Out there an old chieftain is trying out a new golf stroke.



S.F. Chronicle Sept. 2, 1924.

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SAN FRANCISCO, CAL.  
DAILY HERALD (S. F.)  
October 2, 1924



—Illustrated Daily Herald Photo

**INDIAN FESTIVAL**—Nineteen tribes of California Indians began their big festival at Twelfth and Market streets yesterday. While they are in no way "wild Indians," yet they indulge in dances like the above, which are weird and thrilling to the children of a white civilization. In the photo two bands of Indians represented in competitive dancing.



# THEY ARE APPEALING TO WHITE MEN

Representatives of nineteen tribes of the fast dwindling thirty-two tribes of California are holding a festival in San Francisco to raise funds for alleviation of suffering among their tribesmen. Here are some of the participants. At the left is Princess Morning Star. Next are Chief William Fuller of the Mewuk tribe and Chief Bill Halsey of the Modessas. The young gentleman at the right is James Thompson, Mewuk tribe, and from his expression here's one 'Injun' that doesn't want to be trifled with. Despite the fact her baby is called a papoose and she is partially garbed in Indian costume, Mrs. Fred Thompson, princess of the Mewuks, has a flapperish tinge, to-wit: the rolled, silk stockings. The lower group is learning the mysteries of the radio at KPO, Hale Bros' station. Left to right, they are: Chief Standing Hawk, Chief Shorttail, Chief Grant Sampson, Princess Morning Star and Chief Bill Halsey.—Photos by Call cameraman.



The serious condition among the tribes of the state is responsible for the benefit performances being given here.

## STATE INDIANS HOLD FESTIVAL Seek Aid for Suffering Tribesmen

San Franciscans who visited the Indian festival yesterday at Twelfth and Market streets, or take in the show today, tomorrow or Saturday, will have the satisfaction of knowing that in spending money for their own entertainment they are lending aid to a race which once was heir to all California and today is in a very bad way.

According to old chieftains here for the show, the Indians of California mostly are on the verge of starvation. The forces of nature have combined against them this season, and they are unhappier than they have been at any time since the white man ceased shooting them down at sight.

Old Chief Ishtatwahhl of the Modessa tribe of Shasta county has spent the past six weeks going up and down the state, talking with the Indians, learning conditions, interesting them in the festival and inducing them to attend it.

Ishtatwahhl is better known as Bill Halsey. He is a dignified, courteous old hunter and fisher, a man of poise and even temper, whose unblinking outlook on life may have been somewhat jarred recently by the fact that his tribe, hemmed in on every hand by white men, has dwindled to 263 braves, squaws and papooses.

### NO ORGANIZATION

"One reason for the unfortunate condition of the California Indian of today," old Bill Halsey told the writer, "is that he knows only the members of his own family or tribe, only of their condition. He is, or has been until now, as ignorant of the circumstances of the many other tribes of California as the white man has been."

"You white men have one law for all. But it is not so with the Indians. Each tribe has its own laws. Being ignorant of one another, there is no co-operation, no pulling together. So, when bad times come we have no organization to resist conditions, to work together for the good of all."

The Indians were brought here for the festival of sports, games, dances and the like by Joe Longfeather, well known Olympic Club athlete and Elk. Longfeather is chief of the Shoshone Indians of Wyoming. He enlisted the support of the Indian Board of Co-operation. He is manager of the festival.

Longfeather took a number of his Indian companions to Hale Bros. station, KPO, from which The Call broadcasts, yesterday noon.



San Francisco, Cal.—Examiner  
October 3, 1924

# ROLPH NAMED INDIAN CHIEF

"Big Chief James—that's the new title bestowed on Mayor James Rolph Jr. by Dawanzhala, venerable head of the Shasta Indians, the oldest man among the California Indians who are holding their pow-wow and athletic festival at Twelfth and Market streets.

"San Francisco today," said Mayor Rolph, "is host to more than 200 Indians, representing forty California tribes. They have been brought here by the Indian Board of Co-operation to call attention to legislative measures proposed to secure for them their legal rights.

"They have made me a chief of the Hat Creek tribe, and I respectfully commend their festival to the consideration of the public of this city."

"We are brothers under the skin," said the sage Dawanzhala. "The big chief of San Francisco wears the hat of silk, and I one of feathers."



## Speaks Good Word For Indians of the State of California

364  
Alfred G. Gillis says: "Early writers were wont to speak of California Indians as being of a low order. They were spoken of as 'Digger Indians' who were content to feed upon jack rabbits and grasshoppers, too timid to attack larger game as were the Indians of the plains and the Atlantic seaboard and various other misleading statements. However, the truth of the matter is quite to the contrary.

"The mountain tribes of California were the equals as hunters and warriors to any of the Indians of the continent. The California Indians were among the mightiest hunters of the continent. To trail and kill a bear in a hand-to-hand combat was the test of courage of a man. They hunted and killed the most ferocious animals in North America with bow and spear. True, they were the grizzly bear hunters and to say they were too timid to attack larger game is an absolute and false perversion of the truth.

"As warriors the Modocs, Shastas, Hoopas, Wintoons, the Yanas of the Lassen Butte region and the Piutes of Inyo county are noble and splendid examples.

"The California Indians are noted for the excellent work in basketry. The baskets of the Pomos of Lake county are unexcelled anywhere in the world.

"It is doubtful if a more artistic or more graceful dance is found anywhere than the 'Big Head' dance of the Wintoons. It has often been said that the California Indian has no costume. This is another false statement. The Big Head dancers' costume I have never seen equalled anywhere, and I have witnessed a great many Indian dances.

"The McCloud Indian legend of the great temple in the Pleiades, perfectly translated by Jeremiah Curtin in his 'Primitive Myths of North America,' is one of the most beautiful legends I have ever read."

California's greatest Indian warriors and hunters are to be seen at the Indian Festival, Twelfth and Market streets, San Francisco, this week.



# 'I Wanna Go Home,' Wail Of Prize Indian Papoose

San Francisco is big and noisy and nosey and about half as civilized as the native jungles of Tuolumne county.

It's enough to make any self-respecting Indian shed hot tears of anguish.

After three days in San Francisco, little Moonbeam, prize infant of the Tuolumne Indian tribe, is crying to be back beneath the protecting pines.

She won the \$50 prize for the most perfect Indian baby in California. It means nothing to her now. She's joined the rabble of lesser lights in babydom and is railing at the old folks to be on their way.

But the braves and Indian flappers are enjoying themselves in their annual pow-wow at 12th and Market-st.

In her wicker basket Moonbeam scowls at the crowd and cries "Goof, goof!" meaning, "Let's go home to our mountains."

## MOONBEAM





## Scout Executive Raised to Indian Chieftancy



—Illustrated Daily Herald Photo

**SIGNAL HONOR** was paid to the Boy Scouts of America when Chief Sampson Grant of the Wintoon tribe of Indians raised Raymond O. Hanson, chief executive of the district council, B. S. of A., to Indian chieftancy. The photo shows Chief Sampson Grant conducting the impressive ceremonial before a large congregation of scouts. Joe Longfeather (center), dressed in the habiliments of white civilization, has just placed the headpiece on Hanson, which act officially raised the scout executive to his high Indian office.



364(2)



Gates Photo

**BIG CHIEF AND HIS TROPHY**—This is a photo of Chief Sampson Grant of the Wintoon tribe of California Indians, who has taken a most prominent part in the Indian festival. It is also a photo of the skin of a mighty grizzly, which was slain by the chief with the bow he is holding and the arrows, which are sticking in the pelt.



## **BULLETIN HOST TO 200 INDIANS ON AUTO TRIP**

36-4

The 200 Californian Indians who have been giving an Indian Festival at Twelfth and Market streets the last week, yesterday were the guests of The Bulletin and the Motor Carriers' Association of California and were given a trip through the city by automobile. The automobiles were furnished by Arthur H. Samish, secretary-manager of the association, which is backing Amendment No. 1 on the State ballot at the November 4 election.

In spite of the rain, the Indians enjoyed the trip, according to Chief Ne-Wa-da-ha, said to be the oldest Indian in the State. The Indians piled into the automobile fleet at 9 o'clock in the morning and the trip started by skirting the Presidio, through the reservation and around by the golf links, down the beach some distance and back through the park and thence back to Twin Peaks, followed by a trip through the Mission and thence back to Twelfth and Market streets, where the party started.



OCT. 24, 1924

# Bobbed Hair Pioneers

**I**NDIAN "FLAPPERS," members of a band of 200, representing nineteen tribes, that recently visited San Francisco. The two girls are displaying their bobbed hair which has been the fashion among their race for 10, these many years.—Wide World photo.



**S**AN FRANCISCO, Oct. 23.—Did the bobbed hair craze really start in gay Paree, or out in the Hollywood studios as heretofore believed?

"Not so," according to a pair of Indian flappers, who recently came here with nineteen tribes, composed of over 200 Indians for the purpose of giving exhibitions for raising funds for needy Indians.

According to these modern descendants of Minnehaha their "pale face" sisters didn't start the bobbed hair fad at all. On the contrary, they claim, if there is going to be any prizes awarded for that distinction, such honor, doubtful or other-

wise, belongs to the Indians, who first adopted the short clip years ago.



Su'-pi (Havasupai)

1928



Sept. 1928

## In t

faces had taken on a coppery hue and could not be further burned by the sun, while the wheels of the two machines used to transport the equipment were creaking with every turn, threatening collapse. Thus it was with real anticipation that we turned our faces towards the higher reaches of the mountains to the eastward, in spite of the steep upgrades and sandy roads.

Great banks of snowy thunder clouds were appearing with daily regularity over the mountains, bringing the summer rains and assuring us of relief from the rays of the torrid sun.

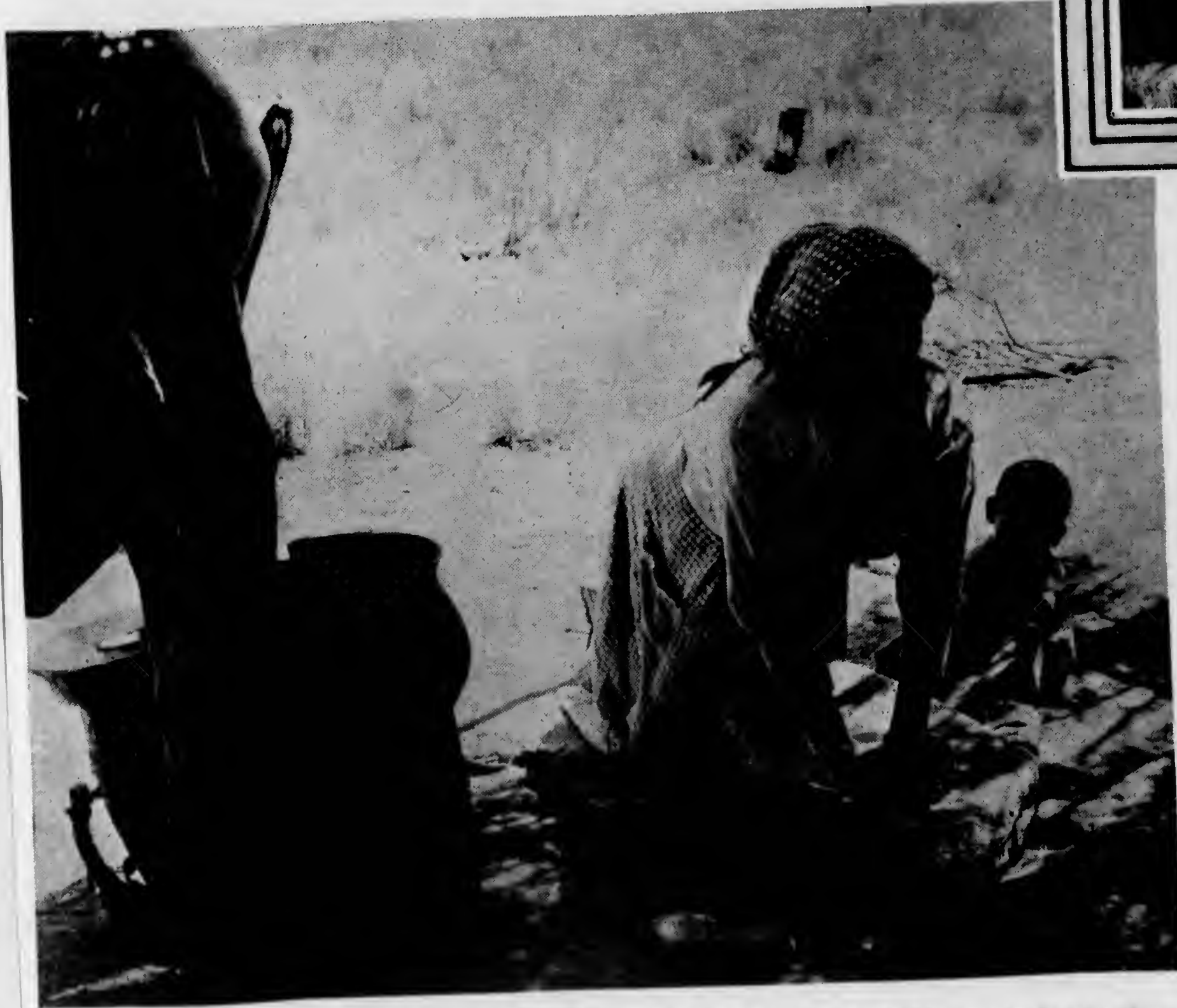
These mountains lie in a north to south direction and are about sixty miles inland from the shore of the Pacific Ocean. Their northern base is but a few miles south of the United States Inter-

Below—This great rock balanced on the top of the range forms a landmark which can be seen for miles about the lake

**W**E HAD spent the best part of two summer months, June and July, in the semi-arid foothill valleys on the western slope of the Sierra in northern Lower California, where the sun had withered every bush until the leaves were crisp and no trees were to be found to shelter the party. Already our arms and

Laguna Hanson, in the Sierra Juarez, was named for a rancher who was murdered near its wooded shores. The pines and rocks apparently scattered at random throughout the region are characteristic

Right—It would seem that this rock could easily be dislodged from its balanced position, but the writer tried to shove it over, without success



This woman is demonstrating the use of the "Metate" to grind wheat in exchange for a print of the picture and an ever desired five-gallon tin can



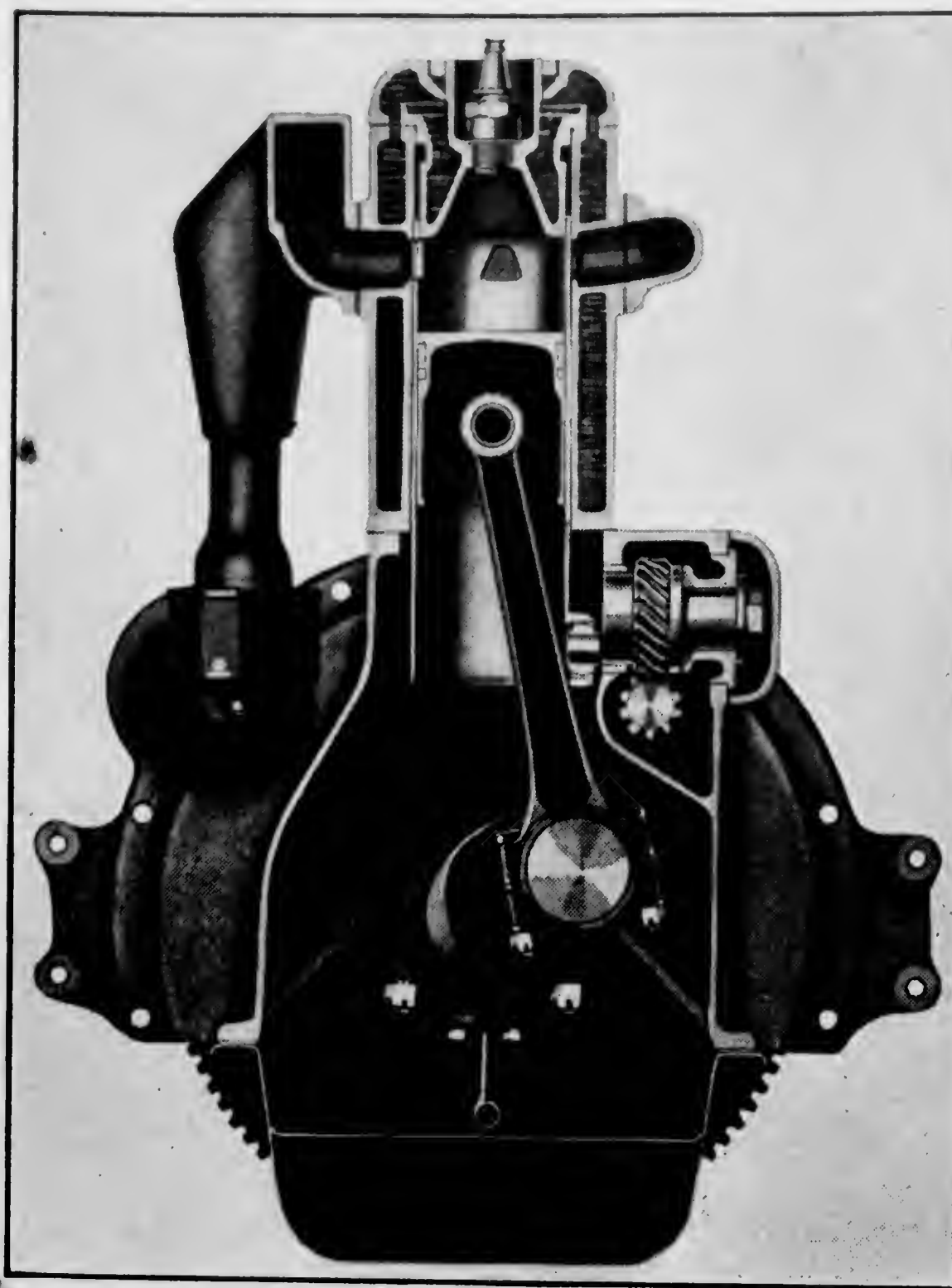


Through using this age-old principle the pressure exerted on the crankshaft of a lever-motor is double the gaseous pressure on the piston. Such an engine develops high turning power at slow engine speeds, and because of this power surplus it is possible to use a lower gear ratio in the rear axle. It is also claimed for this type of engine that, due to the long piston stroke, there is complete consumption of all gases, thereby reducing carbon, knocking, preignition and, most interesting of all, the amount of carbon monoxide emitted at the exhaust.

Another engine that is expected to revolutionize revolution is the Argyll, the invention of two Scottish engineers, Burt and McCollum. This appears to be a sleeve valve engine with the special feature of making one sleeve do the work of two, but it is vastly more radical than it seems since it also involves the principle of two-cycle operation. If this engine comes into the picture extensively, as is predicted, every automobile engine will be in danger of being declared obsolete, even the Knight type which this Argyll engine appears to resemble.

It isn't necessary to take a course in engineering to understand the difference between two- and four-cycle engine operation. The earlier internal combustion engines were of the two-cycle type, which means that every time their pistons traveled downward they exerted a push on the crankshaft. The up-stroke of a piston in this type attends to the compression, while the down-stroke is the power part of the cycle of engine operation. The trouble with this type was the difficulty of getting fresh gas vapor into the cylinders and the burned gases out without mixing the two or confusing the operations. All kinds of schemes were tried even to detouring some of the gases through the crankcase. Finally engineers gave up the idea and concentrated on an engine that offered advantages because the cycles of operation were more clearly defined.

The four-cycle engine was just what its name implied. Any one of its pistons had, first of all, a down-stroke during which it sucked in fresh gas vapor. This was followed by an up-stroke to compress this gas. Next followed the power stroke with the gas ignited and in process of expanding. The fourth stroke, an upward one, merely cleaned out the cylinders and prepared them for the suction, or intake, stroke. Four neat operations with no possibility of the gases getting mixed. But little was



The above is an end sectional view of the Continental single sleeve engine

said of the objection involved in having only one power stroke out of every four.

Multi-cylinder engines soon covered this objection. The overlapping impulses of the sixes and eights seemed to leave the two-cycle idea in the dim distance of the past. But in casting about for a simpler valve action Burt and McCollum stumbled back into the two-cycle fold again. Sleeve valve engines are unusually popular abroad and it is only logical that the seeds of an engine revolution should be sown on the other side of the Atlantic. Minerva, Panhard-Levasor, Peugeot, Daimler and Voisin carry double-sleeve Knight engines and in America, where the United States patents on the double-sleeve invention do not expire until 1932, this type of engine is as well known as the air-cooled variety. If two sleeves will eliminate the need for a lot of poppet valves, many have asked, why cannot one sleeve do the work of two? The Scottish engineers answered this with an engine which is being nursed by no less a giant in the automobile industry than Continental

Motors Corporation.

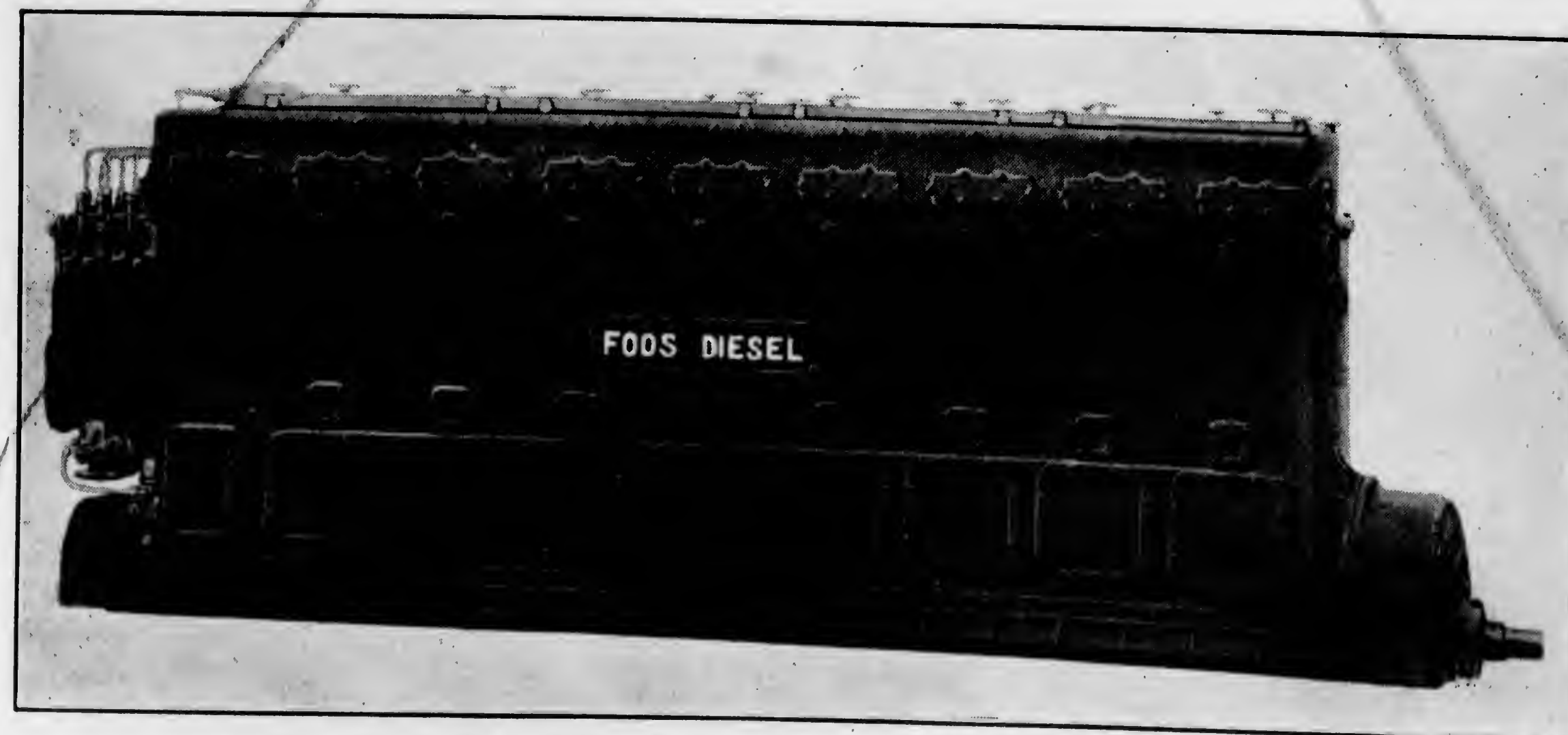
Since the function of sleeves in an engine is to open and close valve ports and since there must be two openings in each cylinder the plan of using a single sleeve presented some new problems for the experimenters. The upshot of it was that Burt and McCollum conceived the idea of causing the single sleeve to twist as well as move up and down. This solved the problem. While the piston is on its downstroke both exhaust and intake valves are opened by the sleeve to permit exhaustion of the burned gas and the entrance of the fresh charges, but the exhaust port opens slightly before the intake in order to clear the cylinders of used gas before the entrance of the new.

The Argyll is not, as many imagine, a new development. It has been proving its worth in Europe for over sixteen years. It has passed through more experimental and testing stages than many engines in daily use in America. But it was designed for a new era in power and it will do its revolutionizing along with other developments such as the supercharger. Because it is constructed of only twenty-eight moving parts this engine does not take up as much room as the average more complicated power plant, and being simplified it makes an excellent partner for engine efficiency devices and other accessories which are being designed for use under the hood.

Of even more interest to those who are looking ahead is the speeding up of the Diesel engine. High-speed types already are available for heavy duty motor vehicles, and it is not unreasonable to suppose that within the near future Diesel speeds will be sufficient for passenger car work. Developments in this line are significant. The Friedrich Krupp Company of Essen, and the Junkers Motor Manufacturing Company of Dessau are pushing the Diesel power plant into the limelight. The Krupp engine, for instance, develops 70-100 horsepower in its six-cylinder version and does this at speeds of from 700 to 1000 revolutions per minute of the crankshaft. The Junkers engine differs from the conventional type in that it is a two-cylinder double-piston variety, but it shows forty-eight horsepower at 1200 revolutions per minute.

The virtue of a Diesel engine is that it burns low-grade oils. Ordinarily it is conventional so far as the essential features go, is electrically started and is of the four-stroke type, but it gets its fuel by automatic

(CONTINUED ON PAGE 54)



The Foos Diesel engine, viewed from the side, appears extremely simple in construction

# Sierra Juarez

*A land of pines and grotesque rocks in the mountains of Lower California—*

*By Lawrence M. Huey*

*Photos by the Author*

national Boundary, and the range extends, as the backbone of the peninsula of Lower California, a distance of approximately seventy miles, where it descends to a desert valley. This backbone is then carried southward by the high, rugged Sierra San Pedro Martir.

The Sierra Juarez does not boast of towering peaks, but has a modest elevation along its higher ridges, averaging about 5500 feet, though one single peak, Cerro Colorado, near the southern end of the range, raises its crest to the altitude of 6677 feet. Moderate depths of snow fall annually, during the winter, blanketing the higher parts for short periods.

Patronage by man has so far taken but little toll, the lumberman's ax has scarcely sounded, and the printer's art is not displayed. Sign boards to guide the traveler are missing and papers from the lunches of week-end parties are unknown, for there are but few roads leading in or out of these mountains, and it is only the most venturesome who travel them.

Cattle roam at large through the narrow, grassy meadows among the pines, and the solitude is only broken by the occasional presence of a *vagüero*, or cowboy, who is glad to chat an hour or so and enjoy a meal. Thus Nature rules supreme, the voices of martins, singing as they fly, lend enchantment during the summer days, while coyotes hold concert at night, their weird voices echoing through the



Above — Huge rocks left piled one upon the other were found in profusion around the shores of the lake. Stacks three high with many boulders lying around their base were not unusual



Left — This peculiar stone formation bears such a life-like resemblance to an alligator that it was dubbed the "Stone Alligator." A member of the party ventured into the very jaws of the lifeless beast

Below — This huge boulder is so perfectly balanced that the actual area of contact bearing the weight of the ponderous mass is less than four feet square





on the desert slope of the Sierra, Big-horned Mountain Sheep range amid the arid, rocky ridges.

Early history has played but little part in these mountains, though a mission called Santa Catarina was established in the foothills near the western base of the Sierra Juarez when the padres were settling the Peninsula. This mission is now a mass of ruins and the once abundant Indian population has dwindled to a few families, who still cultivate a small fertile spot



Left—This old Indian did not approve of having his picture made and only after considerable coaxing did he consent. As the shutter snapped he made a hasty retreat, saying in Spanish, "Now soon I die"

ra, so the human floods of the middle part of the nineteenth century found no attraction in the region. Near the northern base of the range, a small placer was discovered about the time of Benito Juarez's power, and in his honor the place was named Juarez. This name was later given to the Sierra by the cattlemen who followed in the wake of the miners.

The cattlemen were responsible for

a short chapter of gruesome history amid these granite mountains, for an early settler named Hanson was murdered for his possessions, by his partner, and his remains were burned beneath a steam boiler at Campo, California. The murderer was apprehended, and, after several months in jail at Ensenada, bought his freedom and left the country, a matter not at all difficult in those lawless days of the early eighties. A small but beautiful lake that is nestled amid the pines now bears the murdered pioneer's name and is known as Laguna Hanson.

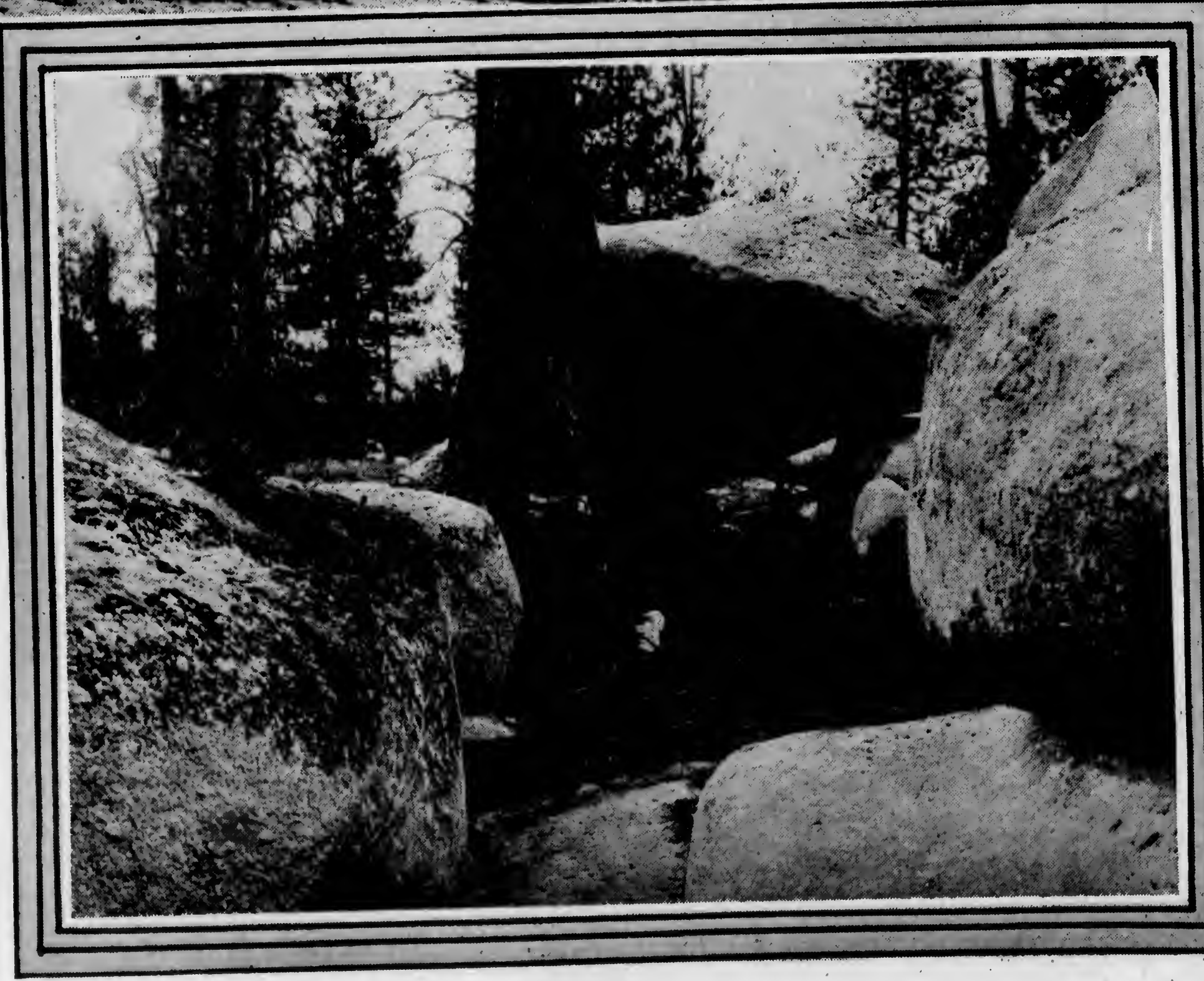
Open forests of Jeffery Yellow and Parry Pinyon Pines clothe the summit of the range, and among these trees, where erosion has laid bare the rocks, an untold variety of unique shapes of Nature's sculpturing are to be found.

The crests of the higher hills, in places, are shaped like great castles, with towers and parapets, while near by rocks may be seen in many forms—a tier four or five high, a chair, or a golf ball set up on the tee awaiting the Storm King to drive it off.

One afternoon, while on a ramble through the forest, a great hillside was found swept clean of all soil by the elements, leaving only the solid granite as a floor. Over this, a dozen huge round boulders lay scattered, suggestive of a bowling alley; in fact, we dubbed it "The Devil's Bowling Alley."

In places rocks and boulders are to be found piled in masses; some, like watch towers on the mountain crests, while others appear as pillars of huge gateways. Large rocks, small rocks, round rocks and thin rocks could be found towering, one upon the other, standing upright in the air many times taller than they were wide. Three or four rocks, piled one upon the other, vertically, was of ordinary occurrence and a pile seven high was not a rare sight. In several places the writer counted towers composed of seven rocks.

In most localities human profiles form the chief attraction among the rocks, and have quaint traditions told about them, but, in the Sierra Juarez, rocks of this type were almost lacking, and in the writer's rambles over hill and dale but few were seen. The most remarkable rock of this nature was located amid the pines near the Laguna, but instead of just a profile, an entire head was visible. The face did not reflect a pleasant disposition; really it was quite the contrary and the elements had left nothing for the imagination. The nose seemed bent and



Above—Houses of thatched tules have been made by these Indians since time immemorial. They are anything but fireproof and upon the death of the owner are burned, according to an ancient custom

Right—The runoff from the summer rains and the melting winter snows have cut a channel through this pile of boulders, leaving huge rocks propped one against the other

laid out for irrigation by those early padres. At that time the range was known as *La Sierra del Pinal*, or The Mountains of Pines.

Gold, which shaped the trails of a greater part of western history, was not to be found among the granite of the higher parts of the Sier-

the lips pursed, as if everything had gone wrong, so this rock was named "Old Man Grouch."

Not far from the northern shore of the lake, a rock shaped like the head of a giant alligator was discovered, and nearby, the floods from the melting winter snows had cut a small stream bed under a huge boulder, leaving it propped on the tops of two rocks nearly as large.

New trails always lead to new rock-forms and the pleasure of coming suddenly upon some unexpected shape is ever before the hiker to lure him on.

To the nature lover, even though lured to the mountain crests by rocks, every living thing is of interest and he does not venture far into the forest without coming in close association with the low, sweetly scented Parry Pinyon Pine, named for the renowned botanist Parry many years ago. These trees prefer the more arid parts of the range and are found most abundantly on the desert slope. They are unique in being exceeded in rarity only by their near relative, the *Torrey Pine*, which inhabits a small area along the sea coast just north of San Diego and a portion of Santa Rosa Island, California. It is on the Sierra Juarez that the Parry Pinyon Pine has its most densely forested area, though it ranges from just north of the International Boundary, south almost to the southern end of

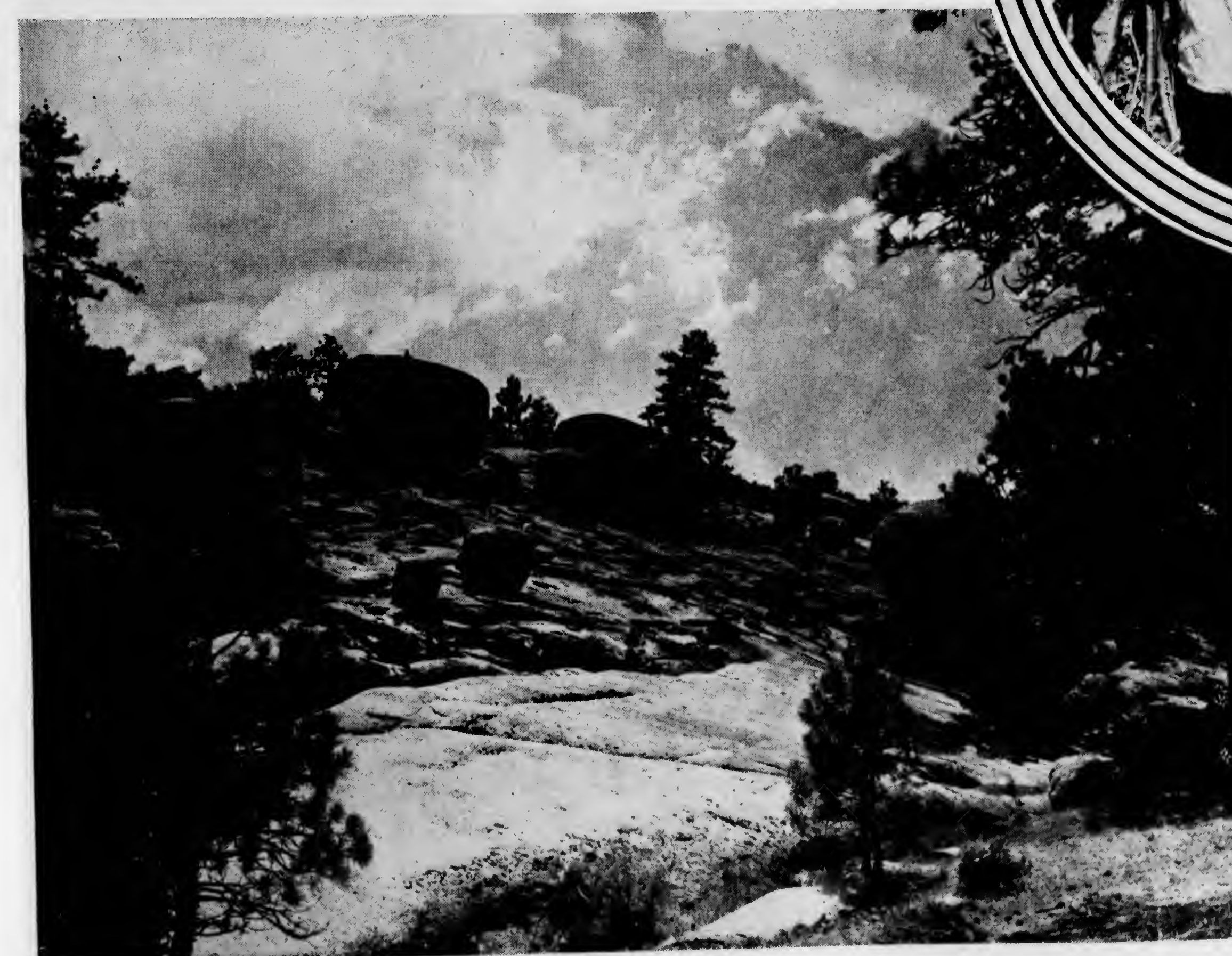
the Sierra San Pedro Martir.

The seeds, or as they are more commonly known, pine nuts, once were a vital element in the food of the Indians of this region when these people flourished, before the advent of the white man. Even now the few



Above—This group has been called the gateway to the land of pines and grotesque rocks. These unique formations have been produced by the alternate erosion of the various strata, and the stacks are frequently made up of six or seven rocks

Right—The farther away the braver they are. The little Indian boy decided that sufficient distance lay between him and the queer black box to permit him to take a casual interest in the event of making a picture



The Devil's bowling alley. Swept clean of soil by the elements, a floor of solid granite is laid bare with large boulders scattered about

remaining Indians that reside on small *rancherías* in the western foothill valleys make annual treks during August and September to the Pinyon forests to harvest pine nuts. No longer, however, do the nuts form a staple in their diet, for the greater part of the harvest is exchanged for more modern foodstuffs and the pine nuts find a ready sale over the counters of the merchants along the National border.

On the tops of some of the larger boulders near almost every spring amid the Pinyon forests, small, smooth, oblong depressions are to be found. They are Indian metates, or mortars, where the aboriginals ground pine nuts into meal. Sometimes six or eight are on top of a single rock, if it was large enough to permit. When suddenly coming onto such a

place the finder cannot help but ponder over the thoughts of the many departed hands that once toiled on these very rocks to wrest from nature sustenance, that they might live, and whose ever watchful eyes kept sharp lookout for the approach of enemy or friend from these vantage points as they toiled. And, worse yet, the rocks will never more be used. Time and erosion will scour away these few remaining monuments, for the easier methods of the white man have changed the Indian's culinary art and he no longer patronizes the haunts of his ancestors to work his meal.

In fact, they cling to very few of their age-old customs. The bows and arrows have disappeared forever, modern firearms having taken their place. The making of baskets is practically a lost art, as the later generation

(CONTINUED ON PAGE 56)



Trademarks

1929



MARCH 5, 1929

## TRADE-MARK FOR INDIAN- MADE GOODS

Secretary Roy O. West, of the Department of the Interior, has approved a design by James E. Frazer, the sculptor, for an Indian trade-mark which may be placed on Indian-made goods as a guarantee that they are genuine.

This trade-mark is an outgrowth of a trip that Secretary West made to the Indian southwest last autumn. There he found that the Indians were producing blankets, baskets, pottery, beads, wood-carvings, embroidery, paintings, of distinctive quality. They had been selling nearly \$1,500,000 worth of these products a year. The mass of them came from this southwest.

That some distinction might be made between the genuine output of the Indians and factory imitations Secretary West conceived of the possibility of protecting their products by means of a trade-mark. He asked the Fine Arts Commission to cooperate in the production of a fitting design. This commission prevailed upon Mr. Frazer to make the design which was approved.

The central figure in this design is the profile head of an Indian wearing a feather-bedecked war bonnet. On the scroll are the words "Indian Craftsmanship, Bureau of Indian Affairs, United States Department of the Interior."

It will be remembered that James E. Frazer is the sculptor who designed the Indian head on the five-cent piece, that he created the statue known as "The End of the Trail," that the Ericson Monument on the speedway and the Hamilton statue on the south front of the Treasury, in Washington, are his. He made the bust of Roosevelt in the Capitol and the groups entitled "Pioneers" and "Discoverers" on the Memorial Bridge in Chicago.

Application will be made to register the trade-mark at the United States Patent Office and the customary protection given it. The use of the trade-mark on Indian-made goods would not be compulsory but where used would be a guarantee that the product was genuine.

A thorough distribution of the trade-marks or labels could be accomplished without cost to the Indian by placing them with superintendents of Indian reservations and schools. Those officials would issue them with proper safeguards to insure their legitimate use. Such a plan, Secretary West believes, need not interfere with established trade, and, with the cooperation of Indian traders and dealers generally, the distribution could be sufficiently wide that any Indian might readily obtain the trade-marks.

SACRAMENTO, CALIF.—BEE

MARCH 6, 1929

tence for selling bootleg.

## NEVADA INDIANS PLAN TRADEMARK ON PRODUCTIONS

RENO (Nev.), March 6.—Nevada Indians will be enabled to protect their production of baskets, rugs and pottery from white imitators in future by means of a special trademark approved by the Indian Service.

Each agency will be provided with the special designs in order that buyers may be assured they are purchasing articles of genuine Indian handicraft.

OAKLAND, CALIF.  
TRIBUNE  
MARCH 8, 1929

## INDIAN TRADE MARK.

Secretary of the Interior but for a short time, Roy O. West, with his efforts in behalf of Indian welfare, made a record which may be long remembered.

It was his idea that a "trade mark" for Indian-made goods was needed to protect the Indians, afford a market, and better their conditions. Today many of those articles which are sold as handicraft of the Indian are produced in the shops of the efficient and mechanical whites.

Appropriately Mr. West secured an artistic design for the trade-mark, asking James E. Frazer, the man who created "The End of the

Trail" statue for the Panama-Pacific Exposition, to supply the pattern. None but Indians may use it.

In addition to this Mr. West caused some examination into charges that the rights of Indians, in other ways, are being neglected. He examined into complaints and initiated reforms. It is to be hoped, and confidently expected, the good work will go on.

PHOENIX, ARIZ., MESSENGER 73

MARCH 16, 1929

## TRADE MARK WILL IDENTIFY INDIAN-MADE GOODS

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Ute

1879 - 1925, n.d.



Ute Clippings





OU-RA, HEAD CHIEF.

passionately fond of beads, wampum, vermilion, brass buttons, etc., and their long black hair, parted in the middle, will frequently have a row of brass buttons or knobs from the forehead to the crown of the skull, and the long hair of the scalp, which they are so proud of, is braided into strips of skin from the mountain lion; and no young buck is recognized until he has killed his lion, tanned the skin, and worn it braided in his hair.

One of our portraits is that of OU-RA, head chief of all the Ute tribes. He appears here in Indian costume, but he can appear in civilized dress when he pleases. He is very favorable to the whites, speaks English fluently, and is said to be a very kind-hearted man, and one that has worked hard to secure discipline among his tribes. He endeavored, without success, to prevent the recent outbreak of hostilities.

UN-CA, chief of the White River Utes, was in all probability the author of the recent outrage, and JACK, his sub-chief, was in command of the Indians who did the merciless work. JACK's face fully expresses what he is capable of, while his brother BILL, who is a sub-chief of the Middle Park Utes (successor to COLORAL, who was degraded for bad behavior), looks like an inoffensive Indian, but he has plenty of Indian fire in his brain. At one time he boasted that no lead could kill him, and when one of the tribe said he would like to try, BILL stood up, folded his arms, and said, "Fire!" The bullet went through his left side below the ribs. BILL laughed, and said, "I told you lead no kill me." He was laid up about two weeks, and came out all right.

PIAH is the chief of the Middle Park Utes. He is a clever fellow enough, but very deceitful. He has been to Washington, New York, and Boston, as have some of the others. PIAH says he got shaved in Washington, which accounts for the few hairs on his chin, of which he is very proud. In conversation with him, he said, "Washington



UN-CA, CHIEF OF WHITE RIVER UTES.

heap big, heap big houses; New York heap big, big houses, big boats, plenty white men;" and so of other Eastern cities; but at the end he says, "White man heap no good, heap lie. Indian no lie." Upon being asked what the great white father said to him, his answer was: "White father at Washington said Indian must make potato, cabbage, and work. I tell white father no make potato, cabbage, no work; Indian hunt, fish. No hunt, no fish, Indian fight and die."

ANTELOPE, OU-RA's runner, is quite a feature, as he is always ready to carry messages to the most distant tribes, and never takes any undue rest until his return.

TAB-E-NASH is a son of the old chief WASHINGTON, and as bad a boy as can be ordinarily brought forward, being treacherous, and devoid of principle in many respects, which is an exception to the rest of the tribe.

DOUGLAS, or QUINCOR-RUCK-UNT, a leading chief of the White River or Yampa band, is also inclined to be peaceable, but being a man possessed of little force of character, has not been able to restrain his followers from deeds of violence.

The relief of the remnant of Major THORNBURG's command, who after his death intrenched themselves, under Captain PAYNE's orders, behind their wagons and dead horses, was accomplished in the most gallant manner by the troops under General MERRITT. Their march across a difficult country was a marvel of endurance. During the twenty-four hours before they reached the beleaguered band they marched seventy miles. The conduct of Captain DODGE's company of colored cavalry was heroic. On hearing of the peril of their comrades they instantly set out for their relief, and on reaching the spot made a gallant charge through the surrounding Indian lines, losing nearly all their horses and several of their number in killed and wounded. Their brave conduct should set at rest forever the silly



JACK, SUB-CHIEF.



COLORAL.



DOUGLAS.



TAB-E-NASH, WHITE RIVER UTE.



BILL, SUB-CHIEF OF MIDDLE PARK UTES.



UTE PAPPOOSE.



ANTELOPE, OU-RA'S RUNNER.

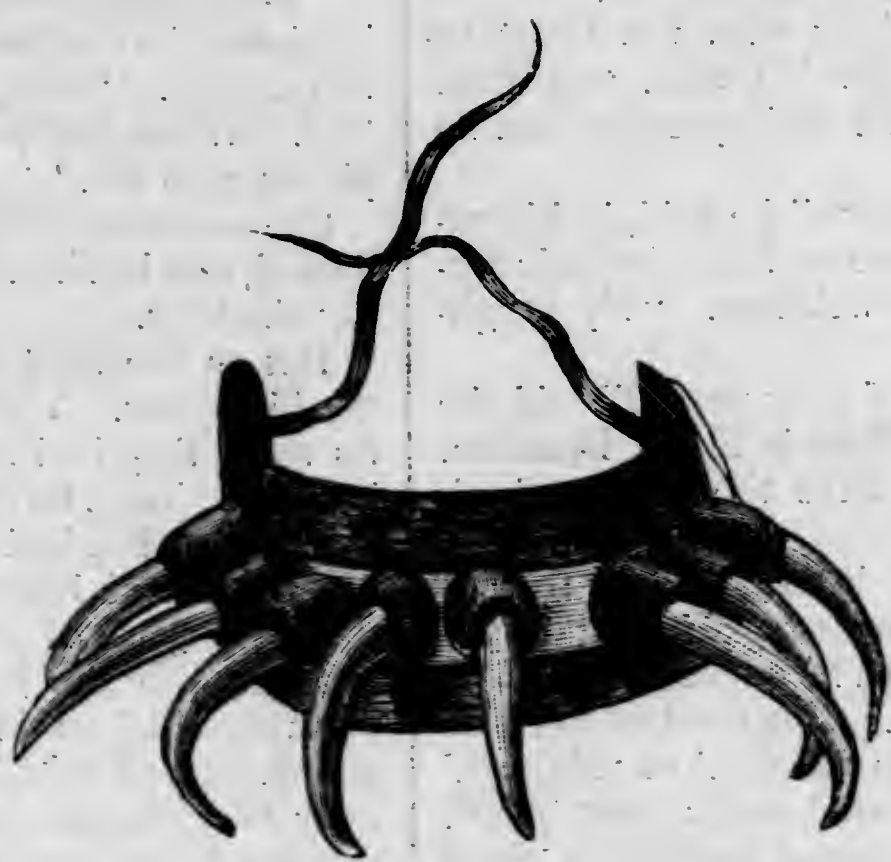
game, and prefer using the bow and arrow to burning powder or wasting lead.

Ute chiefs are usually very shy, and dislike to sit for a photograph, but when they do, they want to make a display of the cartridge belt well laden with ammunition, and feel a pride in being the owner of a vest, but never wear a coat. They are

sneers against colored soldiers, in which some people still persist. Their valor was proven during the late civil war on many memorable occasions. The brave fellows who were holding out against fearful odds, with every prospect of annihilation, will always bear emphatic testimony to the fighting qualities of their colored comrades.



BEADED TOBACCO POUCH AND NECKLACE.



INDIAN DRAWINGS.



CLAY TOY HORSE AND BONE WHISTLE.



**NEWS POSTSCRIPT.**

*Dec 1886*

THE War Department was flooded with telegrams yesterday from various sections of Arizona and Southern Utah, asking that immediate aid be given by the Department in order to suppress hostile Indians and half-breeds, who are about to take the warpath. The attempts of a number of "boomers" to drive peaceful Indians off the San Carlos reservation called forth a proclamation yesterday by Governor Zully, which concludes as follows: "I warn all evil disposed persons that the power of the Federal and territorial governments will be evoked to preserve the rights of all persons within our borders." Late yesterday afternoon a dispatch was received dated Prescott, Arizona, from Governor Zully, asking that troops be at once ordered to the scene of trouble. Secretary Endicott directed Adjutant General Drum to issue the necessary orders, and later that officer telegraphed Gen. George Crook, commanding the Department of Arizona, headquarters at Whipple Barracks, Prescott, Arizona, to send two companies of cavalry, eight companies of infantry, and one hundred picked scouts to act in conjunction with the territorial authorities in quelling all disturbances and removing all trespassers upon reservations. The troops are not to return to their camps until all trouble is over. As many residents of Utah, especially the Mormons, are encouraging the "boomers" to enter on the reservations of the peaceful Indians, the impression is strong that a conflict will sooner or later take place between the Federal forces and the local authorities of the Territory of Utah.



## THE UTE TROUBLE. 1887

### Cow-Boys Cheated the Indians Out of Prizes Won at a Horse Race.

From the Denver Republican.

A representative of the *Republican* yesterday had a lengthy conversation with a gentleman who for many years was stationed at the Uintah Agency and who in consequence is thoroughly conversant with all the characteristics of the Ute race.

"Do you know anything about the present troubles?"

"I am just in receipt of a letter from Fort Duchesne which explains the entire matter and proves the theory I have held from the first, that the Indians did not force this trouble on the whites."

"Will you tell me about it?"

"Gladly. The annuities which the Utes receive each year were parceled out to them last month at the agencies. Naturally the men who sell goods in that vicinity tried to get Colorow and his gang to stay about there and spend their money, but they wouldn't do it. There is big profit in this trade, and the merchants in Meeker were after it. The dealers there have always made a good deal of the Indians, and they have got so now that they get every penny belonging to Colorow's band. The bucks held fast to their silver and started for Meeker. They had not been there but a day or two, so my informant says, when they were challenged for a horse race by some of the cow-boys. They have some very fleet animals, and nothing pleases them better than to try their speed. It was agreed that they should ride for ponies and each side put up a couple. Of course the Indians won and demanded their pay. The cow-boys laughed at them, however, and said they could not have the ponies, for the reason that they did not belong to them.

"Now, if the Utes had lost they would have turned over their stock without a word and they expected to be treated in the same manner. A night or two afterwards the ponies that had been put up by the cow-boys as stakes were taken out of a corral and spirited away into the mountains. The stockmen of Garfield county detest the Indians and for years have been anxious to drive them out of the county. They do not get any profit out of them like the merchant and the stock the Utes always drive along with them eats up a quantity of grass on the range. Taking

these ponies gave them the opportunity they wanted, and they were not slow to take advantage of it. The moment the grand jury met they had two of the Indians indicted for horse stealing. Fearing that this would not make the matter binding enough they forced the game warden to go out and try to arrest the entire party for violating the law in regard to killing game out of season. When an Indian is arrested he imagines that is the end of him, and that in a few days at best he will be dangling from the end of a rope. That is the reason they tried to keep out of the way, and did all they could to scare off the Sheriff and his party. With all the shots they fired in the first skirmish they did not kill or wound a single white man. That proves conclusively that they did not mean mischief, for they could have annihilated the entire party if they had so desired."

"But the Sheriff wanted them to go out of the county. Why didn't they do that?"

"I know how Colorow feels about it. Under the treaty last month the Utes he claims that he has a right to roam over the unoccupied lands which have not been taken by the whites. The title is in the Utes until somebody files upon it. He says the treaty gives him the right to hunt over it at all times, and although it does not read so I have no doubt that some of the white men told him it did before he signed it."

"How many Indians are there that really belong to Colorow's band?"

"There are only sixty-one and this includes men, women and children. Colorow is a White river Ute and he belongs at the Uintah Agency, but he never goes there only to get his annuities. He is now 65 years old and weighs 230 pounds. He cannot mount his horse without leading him up to a stump or log and is in no condition to go into a battle."

"Is Colorow popular with the other Indians?"

"No, he is not, but they have respect for his years and if they conclude that he has been imposed upon and some of his men killed without cause they will take up the battle and the fur will fly or I am mistaken."



## THE UTES.

### Negotiations for Removing These Indians From Colorado.

A Wonderful Nation Whose History Runs  
Back for Hundreds of Years—How the  
Utes and Apaches Have Battled.

*Extract*

Washington Correspondence of THE SUNDAY CALL.  
Copyrighted, 1888.

The Utes have been a wonderful nation. Their traditions run back several hundred years, in which there are legends of how they came down from the north. The greatest part of the Rocky Mountains in Colorado and Utah they held by right of conquest, and now before the rapid advance of civilization they are asked to sell the last remnant of their lands, the same they obtained by conquest after long and bloody warfare.

Until in recent years they have been friends of the whites. The gold hunters en route to California in 1849, or those who came late in the Pike's Peak excitement, had no trouble with the Indians of the mountains. The Arapahoes and other tribes on the plains naturally first opposed the onward tide of immigration. The Utes and the Indians of the plains were always at war, but the former having held the fastnesses of the Rocky Mountains for centuries could defy any power, and the Indians of the plains were at no time able to wrest their mountain homes from them. The Utes, like the Swiss of the Alps, have been unconquerable for centuries. When the pioneers were compelled to fight their way through the tribes on the plains, the Utes regarded them in a friendly manner, for those tribes were also their enemies. For years after the pioneers came to the Rocky Mountains, the Utes had quite

a large band camped at Denver, and often returned to this city and held their war dances in honor of many scalps taken from the Indians on the plains. The defeat of Black Kettle and the allied Indian tribes at Sand Creek broke the power of all these tribes between the Rocky Mountains and the Missouri River, and the rapid immigration into the mountain valleys finally aroused the Utes to the danger of their own nation, and then trouble began, and in later years came the Meeker and Thornburg massacres.

Old Ouray, the great chief of the Utes, was the friend of the whites. He was one of the greatest Indian statesmen of the American continent. He saw that it was inevitable that the white men would rule, and counseled his nation to peace, and many



a massacre this noble old chief has prevented. His death was mourned alike by both white man and Ute. It was Ouray's peace policy, and his ability as well, that aroused the enmity and jealousy of Colorow, Piah and others who led their renegade bands. The principal tribes of the Ute nation are the Moaches, Capotes, Tabewaches, Southern Utes, Uintahs and White River Utes.

They have made some progress in agriculture, but a good Ute farmer is a rare exception. They have herds of cattle and sheep, 5000 horses, and one thrifty Ute owns 150 cattle and 6000 sheep and goats. There has been a Government school among them for two years, taught by Mrs. Mary Orr. The largest daily attendance is about eleven, and the children are easily managed. The

parents, on visiting the school, make more inquiries as to how much the papooses are fed than as to what they learn. Old Piah, the Ute chief who recently committed suicide, once, when talking about education, said: "Great Spirit make the Ute, buffalo, elk, bear, antelope, deer and the birds. The Great Spirit make the sun and air, the mountains, rivers, grass and trees. One is for the other, and they all go together. They are for the Ute. The Ute no sabe school. White man sabe school and need it. Ute sabe mountains, rivers, trees, deer, antelope, elk, buffalo, bear. They for Ute. Great Spirit make all for Ute." The superstition of the Ute is shown in Old Piah selling the medal President Grant gave him as soon as he learned that he was dead.

A favorite sport of the Ute is horse-racing, and they will gamble heavily on the result. Old Piah was the great Ute turfman. The Indians would work all kinds of schemes to beat Piah's fast horses, but without success. They once went as far north as Montana, bought a fast horse and were in high glee at the thought of beating Piah's favorite racer, but they failed. Buckskin Charley having lost one of his fast horses was deeply grieved. Old Piah then presented him with one of his own. Charley was so delighted that he shed tears, and old Piah in telling the story, said, "Buckskin Charley he heap cry."

Chief Ouray was also fond of the race and owned fast horses. Buckskin Jim, the hunchback, was his famous jockey, and many a race he won for Ouray. Buckskin Jim was the son of Shavano and the son-in-law of Piah, having married the chief's favorite daughter Otter Tail. A hunchback Indian is something unusual, but Buckskin Jim will ever be famous in the history of the Ute turf. The three leading men among the Southern Utes are Chief Ignacio, Buckskin Charley and Savaro, ranking in influence in the order named. They have often visited Washington and are well skilled in diplomacy.

WILL C. FERRIL.  
Washington, D. C., Sept. 1, 1888.



**Poker-Playing Utes. / 888**  
Denver Republican.

Most of the Utes are gamblers, and know all the arts that make up the great popular civilized game known as draw poker. Pairs, threes, flushes, straights and full hands they have learned better than their A, B, C's and agriculture. They play with either American or Mexican cards. A good poker player down East will find a foe worthy of his hand in the stoical face of the Southern Ute. You can't tell from his face whether the Indian holds a bobtail flush, a pair of deuces or a full hand. They are passionately fond of poker, and in playing this game are adepts in all the arts and ways of the more highly civilized pale-face. They are also fond of the horse race, and a contest between two Indian ponies is always a great event. The Indians are out and put their money on their favorites. Many an Indian's annuity is lost at poker or a horse race.



**INDIANS SUFFER LOSS.**

**Large Numbers of Their <sup>1891</sup> Horses and Cattle Die From the Cold.**

DENVER (Col.), April 12.—Reports received yesterday from the Southern Ute Agency are to the effect that the Indians have lost nearly all their stock by the recent heavy snowstorms. Snow covered the ground to the depth of four feet, and horses and cattle by thousands starved to death. The Mowaches and Capotas had 17,000 horses and equally as many cattle, of which they lost all but 15 per cent. The Apaches in New Mexico, who own the largest herd of sheep and horses of any people in America, lost an incalculable amount.



## REMOVAL OF THE UTES.

### A Heated Controversy Anticipated When the Bill Comes Up.

The matter of the removal of the Colorado Utes from their reservation in Southwest Colorado to lands in Utah is to come before Congress and bids fair to cause a heated controversy.

There are 800 of the Indians occupying a strip of land in Southwestern Colorado 120 miles long by 15 miles wide. A treaty was made with them by commissioners in 1887, according to which they were to be removed to a large tract of 3,000,000 acres in Eastern Utah and to receive \$50,000 in money.

Afterward Indian Commissioner Atkinson investigated the treaty, coming to the conclusion that it was an inadvisable step, so nothing has yet been done toward the exodus. Apparently neither Colorado nor Utah is anxious for the Indians. Senator Teller and Representative Bell of Colorado appeared before the House committee on Indian affairs today to advocate the removal, while Delegate Rawlins of Utah opposed it.

Chief Ignacio of the Utes made a statement through an interpreter advocating the treaty. The lands now occupied are mountainous and cold, while those to which it is proposed to move the Indians are in a warm valley.

*Sub. 9-94*



### The Southern Ute Question.

To the Editor of The Evening Star:

Perhaps no subject has been before Congress of late years in regard to which there has been more misapprehension. It has been supposed that the Utes are now on a reservation well adapted to their wants, and that they have a strong desire to stay there; and that, if removed, it will be an act of great injustice and cruelty. It has been stated repeatedly that the land to which it is proposed to send them is a "barren," "desolate," "inaccessible" region, wholly unfit for them, and that to send them there is to send them to ruin. The press has been constantly supplied with these statements, until the general opinion among those who have no personal knowledge of the facts is that the removal would be a great and inexcusable wrong.

In justice to the Indians, as well as to their friends, who believe they should be allowed to remove, as they wish to do, a few facts may be stated: (1.) The present reservation is a most unfortunate one for them. They never should have been sent to it, as they were some twelve or fifteen years ago. It is a narrow strip of land, 15 miles wide by 115 or 120 long. It lies at an altitude of from 6,000 to 8,000 feet above the level of the sea. For several months in the year it is covered with snow from two to four feet deep, causing great suffering to the people and destruction to their flocks. In the summer, as Ignacio, the head chief, who was recently in Washington to plead for the exchange, has said: "The white man's cattle came up to the middle of the reservation from one side, and they came up to the middle from the other side, and what is there left for the Indian?"

No one will question ex-Senator Dawes' interest in these Indians. As chairman of the Senate committee on Indian affairs, he said in a speech before the Senate, March 30, 1892: "I appreciate, and the committee appreciates, the necessity of a change of that Ute reservation. \* \* \* The impression before the committee, if I may be allowed to give the general impression of it, is that there should be a removal of these Indians somewhere."

(2.) The Indians themselves are urgent for the change.

(3.) The proposed reservation is adjacent to the present one on the west. It has a present agricultural capacity far larger than the Indians now use. It has a possible one, according to the careful estimate of competent officers of the United States army, of 150 acres to every member of the tribe.

The only occupation, however, to which they incline is grazing. For this the proposed reservation is almost unequaled. For years, in summer and winter, from 50,000 to 100,000 head of cattle and sheep have lived upon it. Here is one of the strong objections made to the removal. The cattle companies, who have occupied the lands free of cost, are naturally reluctant to give them up. But for these companies there is little doubt the exchange would have been made long ago.

(4.) The alternative now urged, to settle them on lands in severalty, where they are, is both madness and cruelty. It means their destruction.

Again ex-Senator Dawes' views may have some weight with those who are not so committed to a theory as to be willing to sacrifice an entire tribe to it.

Speaking of the subject of land in severalty, he said:

"To take the Indian promiscuously, and put him on 160 acres of land and bid him to be a civilized farmer, and then go off and leave him after you have separated him from everything that is Indian but himself, from all the policy, all the law, all the privileges of an Indian; to clothe him with citizenship and command him to obey your laws and seek his redress in your courts, and no others, and then leave him—if this is what you are going to do you would better leave him where he is.

"It (the severalty law) strips the Indian of all his privileges and all that is done for him by the United States government. \* \* \* My good friend calls it the emancipation of the Indian! There is no word, as I understand it, so little applicable to the Indian that is taken up and put upon land in severalty as the word emancipation. The poor fellow is as helpless as an infant."

To no tribe of Indians is the peril indicated by Mr. Dawes greater than to the southern Utes. In addition to these dangers is the one already proving so terribly fatal among other tribes where the severalty experiment has been tried, the right to the free use of intoxicating drink. This, one of the chiefs of the tribe has said, would end the Utes in three years.

The writer is not concerned for Colorado. That state will prosper whether the Utes are allowed to remove or compelled to remain. If her people were as unscrupulously selfish in this matter as they have been represented to be, they might very well fall in with the land in severalty scheme. They would get a large part of the present reservation. The Indians would soon be gone from the rest, victims of the combination of interested cattlemen and mistaken philanthropists.

C.



### Removal of the Southern Utes.

To the Editor of The Evening Star: *Star*

My attention has been called to a communication under the above caption, published a few weeks since in The Star, signed C., which, but for my absence from the city, would have been noticed sooner, but as a bill to accomplish this removal is still pending I ask space for a reply. It is to be regretted that C. has added to rather than corrected "misapprehensions" in regard to the merits of this question. He notices first the "misapprehension" which has been created by opponents to this measure, that the land to which it is proposed to remove these Indians is "barren" and "inaccessible." *April 19-94*

This misapprehension, if such it is, has been largely created by the commission that selected it. On page 14 of the commission's report, under date of November 15, they excuse themselves for not discharging the imperative duty of estimating the value of improvements made on the land by settlers and negotiating with them for a sale of the same, by saying that "it is difficult to traverse that part of Utah so late in the season," and that they were told when there in October "that the settlers, most of them, intended to move to the other settlements before winter came, where they could find more comfortable quarters," and they did not think they would find them if they went there at the date of their letter to the Secretary of the Interior. One of the commissioners says (page 79, November 15): "The season is far advanced, the journey would be attended with risk," "much time would be required on account of the distance and difficulty of reaching them." On page 19 of the report one of the commissioners says of the country given the Indians in the agreement: "South of Moab we passed through the most remarkable scenery of the country thus far. The land was barren, but the mountain masses were remarkable," &c.

Ex-Senator Adair Wilson of Durango, who has spent much time during the past six years endeavoring to secure the passage of the pending bill, in reply to a correspondent of a Denver paper, who protested against giving such a large and valuable tract of Utah to these Colorado Indians, asserted that the tract described by this correspondent was in another region and said (page 42 of the hearing before Senate committee, Sen. Ex. Doc. 67, 2d ses. Fiftieth Congress): "One would search a long time within the parched and barren limits of this reservation before finding one wagon load of purple grapes or golden peaches." It is, therefore, respectfully submitted that the promoters of this removal are somewhat responsible for an impression (C. calls it misapprehension) that this is a "barren," "desolate" and "inaccessible" region.

Again C. says: "The present reservation is a most unfortunate one for them, and they ought never to have been sent to it." On page 12 of the same commission's report is the following statement concerning the reservation: "It contains about 350,000 acres of rich farming land, crossed by seven rivers, besides smaller streams, from which these lands can be irrigated at but small expense." So valuable indeed "That it is beyond human reason to believe it will be long permitted to remain in the control of a people who only cultivate, at most, 600 acres." &c., &c. It would be

difficult to persuade the average farmer that such land, near to the flourishing city of Durango, was "unfortunately" situated.

It is a misapprehension that, contrary to all that is just and reasonable, these people have been gathered up from some undesignated country and dumped down on the flourishing, ancient city of Durango, which, but for this incubus, wrongfully fastened upon it, would become the metropolis of the west.

It is true that these Indians gave their consent—how and under what circumstances gained will be best understood and appreciated by one who will patiently read in full the report of the councils held with them—to remove. Ignacio, their head chief, has given most convincing proof of his earnest desire, in which the others are said to share, to go. At his own expense—the commissioner refusing to bring him—he came to Washington with his interpreter and spent some weeks at one of our most expensive hotels that he might persuade a reluctant Congress to remove him, and left with the threat that he would go on his own responsibility if Congress failed to act.

It is not clear whether the delegation of philanthropists from Durango who came with him pleading the cause of these much-abused, but sometimes most noble red men, came at their own charges or whether Ignacio paid their expenses, perhaps for their time also, but the fact that this chief has been so prosperous on this present reservation would seem to indicate that it would be a mistake to seek a better one for him, and the disinterested interest these gentlemen of Durango take in the welfare of his people indicates a degree of kindly feeling and fraternal affection which it would be rash to hope for among any other people. Congress ought to pause long before severing relations characterized by such kindness, or to remove Ignacio from opportunities which have yielded him such rich returns.

Reference is made to the position of ex-Senator Dawes with reference to this removal. C. does not say that there is a misapprehension in regard to this, but what he does say has led to this, as I happen to know. The declaration on the floor of the Senate that he believed that the good of these Indians required their removal from their present reservation must not be interpreted to mean that Senator Dawes favored their removal to the land selected for them. For the sake of peace, which he thought Colorado would never give them, and because of what he considered too great exposure to white intrusion because of the shape of the reservation, he said what he did. Influenced by these considerations, as justifying him, he yielded much to a desire to gratify senatorial associates, who eagerly pressed this matter upon him. This was at an early period of this discussion, but later he expressed himself clearly as opposed to removal, and wrote one who was trying to persuade him to prevent a favorable report from his committee that he need not write him, but to do what he could to persuade other members of the committee to help him defeat it. During his recent visit to the city he asked what danger there was that the bill would pass and expressed himself as favoring the setting apart of a sufficiency of the present reservation to meet the obligations of the treaty of 1880, which should be allotted when the Indians were ready for it, while the remainder should be sold for their benefit and opened to settlement.

CHAS. C. PAINTER.

Washington, D. C., April 11, 1894.



## UTES AND NAVAJOS.

### COWBOYS ARE CAUSING INDIAN TROUBLES.

#### Pittsburg Cattle Company Is Alleged to Be Back of the Agitation.

Special Dispatch to the CHRONICLE.

DENVER, December 1.—A special to the *News* from Durango, Col., says: Agent Dave Day of the Southern Utes, and Brigham Young Jr., the eldest son of Brigham Young of the Mormon Church, were passengers on the incoming train to-night.

Previous to leaving the agency Day mailed reports to the Indian Commissioner and a short report to General McCook. Mr. Young was in Monticello, U. T., the center of the reported troubles, this week and says that all the reports are the results of the hot and impetuous cowboys upon one side and the Pah-Utes, or renegade Indians, upon the other. He says the Southern Utes, with the exception of Chief Mariani, who is surly and impudent at times, are well behaved and do not desire strife of any kind.

Mr. Young stated, however, that the conservative element, the settlers who have a right in San Juan county, U. T., are doing all in their power to suppress the element so bent upon a collision, and he believes they can hold them down until the reports signed by the reputable citizens of the county in question as to conditions existing can be forwarded to Washington.

Mr. Young leaves for Bluff City, U. T., to-morrow, and the reports will be forwarded to Agent Day, who will refer the same to the Department. Aside from the Utes and Pah-Utes, the latter being fugitives from the tribe and justice, quite a number of Navajos are across the San Juan river pasturing their herds as far north as Dry valley and west of the bluff at Cero Tunk lakes. Mr. Day says there are between 300 and 400 Utes in Utah, mostly members of the Weminuche tribe, although Chief Ignacio is with them. This tribe owns about 2000 head of ponies, the same number of sheep and only about twenty head of cattle, and this constitutes the stock belonging to the Indians that is now ranging in that section.

It is becoming apparent every day that the Pittsburg Cattle Company, which has persistently fought the removal of the Utes to Utah, is back of the present agitation. This was made plain by the fact that last night Agent Day received a letter from Mr. Cunningham, manager of the company, who resides at Montrose, Colo., dated November 28th, in which Mr. Cunningham calls the attention of the agents to the Utes in Utah and asks for their removal from the Government range.

1894



## **OPENING THE UTE STRIP.**

### **Mr. Voight First in Line to Claim a Homestead.**

Durango, Col., May 4.—For the first time since the proposed opening of the Ute strip this locality assumed today the aspect of a boom centre. Last evening's train brought a large delegation from Oklahoma, Kansas, Texas, and New Mexico. The Neman block, on which the land office is located, is already besieged. There the claims must be registered. A man named Voight, from Blanca, has the first place in line, and at noon filed his claim. The line, made up of men and women, extends along the hall and downstairs and for several blocks down the street.

Town site schemes are in evidence on all sides, but no definite plans are yet to be had. Miss Pierson, from Chihuahua, Mexico, has been on the ground for several days, and has three town sites surveyed. Miss Pierson was one of the boomers of the Cherokee opening.

### **The Opinion of a Heretic.**

(From the Yonkers Statesman.)

Bacon—I can't understand why your wife calls that Wagnerian stuff heavenly music.

Egbert—Because it sounds like thunder, I suppose.

1899



## A FEROCIOUS RUSH FOR THE UTE LANDS

### The Reservation Thrown Open to Home-Seekers.

### Thousands on the Borders Awaited the Hour of Entrance.

### A Dozen New Towns Already Staked Off—Serious Conflicts of Rival Claimants Expected.

Durango, Col., May 4.—Promptly at noon today the heretofore impregnable walls of the famous Ute Reservation crumbled before the effects of the President's proclamation. There was really no definite point of starting, as the border was marked with the impatient applicant. The rush for homesteads was much greater than was expected, for it was thought that the majority would depend on their filing claims at the land office rather than subject themselves to the hardships incidental to actual location.

On the contrary, the greater number apparently preferred to wait just over the boundary until the expected moment arrived and then quickly get over and stake locations. A surprise was sprung when "Buffalo" Jones, in some manner suddenly appeared near Ignacio with three hundred followers from Guthrie, Oklahoma, and was met by Dr. E. D. Allen, who was prominent in the opening of the famous Cherokee Strip. The latter has been sojourning in and around Durango with some United States marshals and half-breed Cherokees for the past week and early this morning started to join forces with "Buffalo" Jones with the determination of starting and booming a town site, their objective point being near Ignacio.

The new incorporation under the name of the Ute Town Company, comprised of Denver and Boulder parties, located a town site some forty miles south of here. The name, it is understood, will be Tabor. Other town sites are being laid out and by tomorrow there will, no doubt, be more than a dozen new villages created on the map of the Centennial State.

The railroads have their representatives on the ground and will select the most promising sections and immediately begin extensions to those points. Lumber and building material are already being moved to the new towns, and within forty-eight hours the several new villages will present hundreds of houses well up or in the course of construction.

The line at the land office has diminished to some considerable extent, and not more than one hundred remain, while hundreds of men and women rushed across the line at noon to stake claims. Serious conflicts are expected between those who filed at the land office and those who staked claims for the same piece of land.

#### Passing of the Utes.

The Southern Utes are a comparatively small tribe, numbering somewhat more than 1,000 members, and divided, as most Indian tribes now are, into progressive and non-progressive factions. They are the last Indians left in Colorado, and many years ago an effort was made by the people in the southwestern corner of that State to induce the Government to move the tribe over into Utah, where a reservation had been selected, not with a view to its agricultural possibilities, but because it seemed useless to the whites and was understood to contain some game. The Indian Rights Association, suspecting the purpose of this effort, sent a committee of

was appointed. He was thus able to carry out all of his promises to the Indians, and when the survey was finished and the lands distributed, the Utes had the best of everything.

#### Tribal Life Preferred.

Meanwhile the non-progressives had been moved off into the diminished reservation, where they continued their tribal life. Congress, in response to persistent appeals, in which Day joined, made an appropriation looking to giving these Indians a better water supply, for the diminished reservation was a pure alkali desert. It is safe to prophesy that in a few years, if irrigation shall in the interval have caused this arid and forlorn region to blossom, a descent will be made upon it by the same class of citizens who succeeded in getting the eastern end of the reservation opened to white settlement. It would not be surprising if the next form taken by the scheme should be the crowding of the Indians down into that part of the diminished reservation which lies in New Mexico, thus clearing Colorado of all Indians still maintaining the tribal relation. New Mexico, being a Territory only, has no vote in Congress and no share in the Presidential electorate. It has already the Navajos, a number of Pueblo Indians of various names, and at least two tribes of the Apache Nation. The general movement now in Indian affairs is toward putting the Indians as far as possible into the few remaining Territories, and as soon as one of these Territories becomes a State either moving the Indians out of it or throwing open their lands either wholly or partly to white settlers. Today's incident is of interest as closing the latest stage of a chapter in Indian history which has been unsettled and more or less in controversy for about a quarter of a century.



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The idea of the authors of this scheme was that only a very few of the Indians would care to take allotments, and that the agent would stand by his white neighbors rather than his Indians, with the result that the bulk of the tribe would be removed to the diminished reservation and the white people would get a chance at everything that was good in the abandoned part. They counted without their host. The agent happened to be not that kind of a man. He was a thorough-going Southwesterner of adventurous spirit, who had run away from the home farm as a boy in order to get a view of the world, had served through the Civil War as a scout under Gen. Frank Blair, had won the right to three medals for distinguished valor on the field, and was not afraid of man, beast, or devil.

#### A Friend of the Indians.

Col. "Dave" Day grasped the situation at a glance, and took pains that his Indians should understand it also. The pros and cons were fully and fairly set before them, and in order that those who felt uncertain about adopting the white man's ways should not be frightened off by the novelty of it all, he pledged himself to stand by and instruct in agriculture and home-making any of the Indians who accepted allotments. He also declared to them that as far as lay in his power he should see to it personally that the Indians were fairly treated in the distribution of land, and that they should get the very cream of all on the reservation.

The Indians who knew him best believed him, and the proportion of the tribe who agreed to take allotments and become citizens was so large as fairly to paralyze with alarm the little gang in Durango who had been plotting against them. Day kept his word to the letter. He knew in advance what it would cost him to do so; for his old neighbors, finding that they could not use him, declared a boycott against him, trying to break up his business and make the place socially as uncomfortable as possible for his family. This last feature of the war waged upon him had as little effect as the other, for Mrs. Day shared her husband's clear grit, and preferred to see him go down with his flag flying than have him surrender to the gang. His bondsmen applied at Washington to have their names taken from his papers, but Secretary Hoke Smith had some backbone, too, and he reminded these fellows that bonds were not obligations to be willfully thrown aside any more than to be lightly entered into. Charges of all sorts were brought against the agent in the mad struggle to get rid of him; but he invited the fullest investigation of each one, and the official report invariably cleared him. When the commission to allot lands was appointed, the friends of the Indians in the East insisted that Day himself should be one of the Commissioners, and he

remaining Territories, and as soon as one of these Territories becomes a State either moving the Indians out of it or throwing open their lands either wholly or partly to white settlers. Today's incident is of interest as closing the latest stage of a chapter in Indian history which has been unsettled and more or less in controversy for about a quarter of a century.



## **SAVED FROM THE UTES.**

### **Narrow Escape of a Deputy Marshal From Indignant Indians.**

(From the Salt Lake Herald.)

There was much excitement on the Ute Indian reservation as a result of the shooting of Mountain Sheep by James Olsen, and Deputy United States Marshal Smythe, who brought the prisoner from Fort Duchesne, had a taste of it himself. Deputy Smythe arrived with the prisoner and placed him safely in the penitentiary, but he was successful by a narrow margin.

The Indians made every effort they dared to get at Olsen to kill him, but they were foiled. The deputy marshal was to leave Fort Duchesne on Thursday with the prisoner, but there were several Indians lurking about when the stage started, and he concluded to wait a day. The Indians did not know what was to become of Olsen, whether he would be taken to Price or turned loose and permitted to go to Vernal, so they watched in every direction.

"When I was to start on Friday Captain Guilfoyle, the commander at the post, offered me an escort of cavalry," said Deputy Smythe, "but I figured that the Indians would not dare to interfere with a United States officer nor the mails. It seemed to me that if they wanted to kill Olsen on the stage they would place a man with a gun on some part of the road where he could shoot and make good his escape. A squad of cavalry would only advertise the fact that he was on the stage and thus give the marksman his opportunity.

"There were only three on the stage—Olsen, the driver, and myself. About four or five miles from the fort we came upon seven or eight Indians. Before they saw Olsen, who was much afraid, I hid him under the seat and drew the laprobe over him. They rode up and separated, coming past on each side. I had pulled out a cigar and was quietly smoking to throw them off their guard. Although they looked closely, they saw nothing. We saluted and they rode on back. Those fellows had come more than sixty miles and had been camped out for a week to get Olsen, but they didn't have nerve to attack the stage when he was not in sight.

"Olsen made a sensational ride to reach Fort Duchesne after the shooting. He knew that Red Cap, the Indian who saw the shooting, would notify all the other Indians and they would be after him. Though his horse was tired he rode sixty miles between 3 o'clock in the afternoon and 10 at night to the fort. He kept away from the trails and went over a very rough route, going across patches of stones and jumping ravines so that they could not

track him. The Indians were after him, but they could not follow the trail.

"All the sheep herders left the reservation as soon as they learned of the affair, for they believed trouble would follow. Their camp outfits were abandoned. The sheep were scattered by the Indians, and there is no doubt that hundreds were killed. Afterward when the herders went back to collect them many could not be found.

"There was a rather curious council at the fort, called by Agent Myton, to consider the capture of the Indian who had killed another at the Ouray Agency.

"Mr. Myton told them he wanted them to get the murderer, who had fled to the Colorado border with ten or fifteen men, and said they would defy the police. They didn't like the job. But a squaw, a sister of the dead Indian, came in and made an eloquent speech of an hour. She told them to be men, to be braves, and so worked them up that they decided to go. But they will not go in posse. It is generally understood that they have sent one or two of their number to waylay the murderer and kill him."

### **Tapping the Lakes.**

(From the Chicago Chronicle.)

The proposed north channel connecting the lake with the north branch of Chicago River is another scheme to lower the lakes. Still another scheme of the same kind is the plan to cut a ship canal from the lake to the river across the Third ward along the line of Twenty-second Street. Do the promoters of these enterprises design to drain Lake Michigan dry? Must all its waters be poured into the Mississippi for the benefit of navigation at St. Louis? Something of that kind seems to be the object of all these plans for diverting the contents of the great lake basin into the Mississippi valley.

### **Bismarck's Iron Nerve**

Was the result of his splendid health. Indomitable will and tremendous energy are not found where Stomach, Liver, Kidneys, and Bowels are out of order. If you want these qualities and the success they bring use Dr. King's New Life Pills. They develop every power of brain and body. Only 25 cents, at Henry Evans' Drug Store, 938 F Street.

## **McMUNN'S ELIXIR OF OPIUM**

Is a preparation of the Drug by which its injurious effects are removed, while the valuable medicinal properties are retained. It possesses all the sedative, anodyne, and antispasmodic powers of Opium, but produces no sickness of the stomach, no vomiting, no costiveness, no headache. In acute nervous disorders it is an invaluable remedy, and is recommended by the best physicians.

**E. FERRETT, Agent,**

**372 Pearl St., New York.**

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*Index Nov 24-1899*



## MONEY DUE UTAH INDIANS.

### Reply of Secretary Hitchcock to a Resolution of Enquiry.

The Secretary of the Interior has transmitted to the Senate a reply to the resolution of the Senate directing that he report to the Senate what, if any, sums of money are due from the United States to the Indians in Utah, known as the Uncompahgre, White River, and Uintah Utes, on account of any agreements, for the sale of lands, or otherwise.

W. A. Jones, Commissioner of Indian Affairs, has said that: "The population of the three bands at the Ouray and Uintah Agency, Uncompahgre, White River, and Uintah Utes, number at present 1,702; at the Southern Ute Agency, 998; total, 2,700.

"It appears that the three bands named would be entitled to four-sevenths of \$113,740; annual income, \$71,698.32; and of the principal of trust funds, \$1,103,148. Subject, however, to deductions to be made on account of amounts appropriated and reimbursable to the United States under terms of the act approved June 15, 1880.

"In addition to the above, the Uintah and White River Indians, under an act approved May 24, 1888, have to their credit in the United States Treasury, at 5 per cent per annum, from sale of lands, the sum of \$3,384.05.

"The three bands named receive annually an income from grazing privileges. Since July 1, 1899, the sum realized from this source amounts to \$3,389.38.

"This fund is distributed per capita to said Indians under the authority of the Secretary of the Interior.

"Section 3 of the act of June 15, 1880, provides that all surplus lands shall be sold at \$1.25 per acre, and when sold the proceeds of such sale shall be first sacredly applied to reimbursing the United States for all sums paid out or set apart under this act by the Government for the benefit of said Indians, and then to be applied in payment for the lands, at \$1.25 per acre, which may be ceded to them by the United States outside of their reservation; in pursuance of said agreement. And the remainder, if any, shall be deposited in the Treasury, as now provided by law, for the benefit of said Indians, etc.

"This office has not been informed as to what amount of money, if any, has been realized from the sale of Ute Indian lands under the said third article of the agreement."

*Times Mar 14-1900*



## UTES HOLD A BIG TALK.

### Conferred With the Commissioner Over Leasing Their Land.

Big Joe, Tim Johnson, Martin Van, Verney Mack and John Duncan, five burly "headmen" of the Ute tribe of Indians, stalked into the office of the commissioner of Indian affairs this morning. They spent nearly the entire morning in conference with Commissioner William A. Jones, and left at noon with the understanding that before they leave Washington for Utah—probably next Thursday—they are to return to the commissioner's office for two or three additional "talks." Meanwhile the agent in charge, H. P. Myton, will escort them about "the city of the Big Father," and take them to the theater at least once every day.

The delegation represents the present occupants of the Uintah Indian reservation in northeastern Utah. The distributing point in the reservation is the town of White Rocks, which is about fifteen miles north of Fort Duquesne. With the reservation of the Uncompagne Indians the tract now allotted to the Utes makes one of the most valuable reservations in the country. For many years the Utes have been devoting themselves more and more to agriculture. But their activities have been limited by lack of proper irrigation facilities. The object of this delegation is to obtain means for extending the present irrigation canals in the reservation and to improve those already in use.

To this end the Indians have proposed to Commissioner Jones that they be permitted to lease mining privileges in certain portions of their reservation. They believe and many white men believe that what is known as elaterite, a mineral deposit similar to asphaltum or gilsonite, abounds in the Uintah territory. Two years ago they leased to a promoting company the right to dig for elaterite in a very small district. Those operations have proven profitable and the headmen have been approached by other promoters who desire to obtain similar mining concessions. With the funds obtained from this source the Indians intend to extend their system of irrigation. They want the commissioner to supervise the expenditure of the money and they ask that the government assist them in obtaining the most modern and effective irrigation appliances.

In several other instances the Interior Department has acceded to requests of this nature. Commissioner Jones said this morning that the bureau desired to encourage what might be termed the "agriculturalization" of the Indian to the greatest possible extent. But the overtures of the Ute delegation had not yet reached a state where he felt he could venture an opinion as to the outcome.

When the "talk" ended the delegation stalked out as it had entered—the interpreter in front, with two braids of black hair hanging over his shoulders; Big Joe following in the uniform of an Indian policeman; Van, Mack and Duncan walking erectly and proudly, and swinging huge gray hats decorated with whipcords braided in half a dozen colors.

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### Marine Corps Orders.

Major H. C. Haines has been detached from the Naval War College and ordered to assume command of the detachment organized for special service with the North Atlantic fleet. First Lieut. L. M. Harding, from recruiting duty at Pittsburg, Pa., and assigned to duty with the same detachment. Second Lieut. Harold Colvocoresses, from

*PTC in Nov 30*  
*1901*



### Star Ute Braves Are Displeased.<sup>March 18, 1905</sup>

Five Ute Indians traveled all the way to Washington from their Uintah reservation in Utah to have the President confirm the fact that their reservation is to be divided up and opened to settlement. They would not take the word of their agent, wouldn't believe Indian Commissioner Leupp and wouldn't accept the word of a single soul until the "great white father" made them a little speech in his offices and told them that Congress had passed a law opening the reservation to settlement. They accepted the word of the President, but their faces were doggedly sullen when they went away. Most of the Utes were opposed to the opening of the reservation, especially what are known as the White River Utes.

They could not believe that their lands were to be taken away from them by Congress or anybody, and that is why they would not believe even Mr. Leupp. In his speech the President told them that they would have to settle down and make good neighbors to the white people who would go to the reservation, and that the money derived from the sale of the lands would be set aside for their use. He said that they would get allotments of lands for themselves, all they would have need for, and that they would live happily and pleasantly if they would attend to their own affairs and try to become good citizens. Their interpreter told them what the President said.

## UTES HEARD BY PRESIDENT

*New Post* — *March 19, 1905.*

They Appeal to Him to Prevent the Opening of Uintah Reservation.

He Tells Them They Must Adjust Themselves to the Inevitable—Indians to Be Given Allotments.

Francis E. Leupp, Commissioner of Indian Affairs, yesterday presented to the President a delegation of Ute Indians from the Uintah reservation in Utah. The Indians came to Washington to protest against the opening of their reservation, as provided by a recent act of Congress. In a brief address to the Indians, the President informed them that the reservation would have to be opened, and that they must adjust themselves to the inevitable and get along amicably with the white settlers who might become their neighbors. He assured them that every right they possessed would be protected fully.

Appa, one of the White River Utes, replied to the President, and, for himself, requested that he be permitted to locate in some forest reserve, or other place, as far removed as possible from the white settlers. This request, the President said, he was unable to grant.

The reservation will be opened prior to September 1 next, but no definite date yet has been fixed. The Indians will be permitted under the law to select their own allotments, each head of a family being given eighty acres and each single Indian forty acres. Certain lands of the reservation will be set aside for a forest reserve and for agency purposes. The remainder of the reservation, after the allotments have been made to the Indians, will be sold to settlers, the proceeds being deposited in the United States Treasury to the credit of the Indians.

## S.F. Call. — Sept. 23, 1906. WILL DRIVE REDS FROM VALLEY.

SPECIAL DISPATCH TO THE CALL.  
CHEYENNE, Wyo., Sept. 22.—Governor B. B. Brooks and the State Government will get rid of the 700 Ute Indians now camped near Casper, Wyo., who have made preparations to make their permanent home in the North Platte Valley.

On September 17 Governor Brooks wrote to the Interior Department, and also to President Roosevelt, asking that the Tenth Cavalry, which will be at Douglas September 25, be detailed to round up the Indians and start them back to their reservation. The Indians have been killing livestock, violating the game laws, robbing sheep camps and ranch houses, and the county authorities were powerless.

Governor Brooks today received word from Thomas Ryan, acting Secretary of the Interior, that Inspector McLaughlin had been ordered to Casper to confer with the Indians and try to induce them to return to their reservation. If he is unsuccessful the President will order the Tenth Cavalry to force them to return.



# MANY TROOPS ON TRAIL OF INDIANS

SF. Chronicle - Oct. 28, 1906.

Thousand Cavalry Will Be Used  
in Rounding Up the  
Utes.

STEPS TO AVOID A FIGHT.

Soldiers in the Field Are Given  
Strong Support in Their  
Work.

Special Dispatch to the "Chronicle."

CHEYENNE (Wyo.), October 27.—According to advices received by the Wyoming State officials, the War Department has decided to take no chances in rounding up the band of Ute Indians, and has dispatched an entire regiment of 1000 men to capture the Utes. The two troops of the Tenth Cavalry first sent out, have been re-enforced by four more troops of the Second Regiment, and six troops of the same regiment from Fort Robinson, and six troops of the Sixth Cavalry have now been ordered from Fort Meade, under Colonel Hughes, to re-enforce the troops already in the field.

The cavalry is marching overland from South Dakota toward Powder river, where the Indians are camped, and will probably join the Tenth Cavalry near the camp and surround the redskins. It has been decided if the Utes surrender to place them on one of the agencies south of the Black Hills until spring and then take them back to their reservation in Utah.

SHERIDAN (Wyo.), October 27.—Two troops of cavalry left for the Mackenzie to-day, going north and it is generally believed that they have gone to intercept the Ute Indians in case they attempt to reach the Cheyenne agency before the arrival of the cavalry from Fort Meade. Old-timers here say that should the Utes reach the Cheyennes they would fire that band into revolt and a serious war would result. The Cheyennes are hard fighters and have given the Government much trouble.

The second detachment of cavalry sent out from Fort Robinson left Gillette about midnight and unloaded this morning at Kendrick, three miles from Arvada. They had instructions from the department to "march close on the heels of the Indians," but not to fire unless absolutely necessary. They will await the arrival of the troops from Fort Meade before making a demonstration.

The Indians camped last night about sixty miles northeast of Sheridan. Chief Kannapph says they will not go back. Beyond killing stock for food and robbing an occasional sheep camp, the Indians are committing no depredations.

SF. Chronicle Oct. 30, 1906.

# UTES LOOK FOR HUNTING GROUND

Redskins Not in Warlike Mood,  
but They Will Resist  
Coercion.

PLANS FOR A BIG TALK.

An Attempt Will Be Made to  
Induce Them to Go to  
Reservation.

Special Dispatches to the "Chronicle."

GILLETTE (Wyo.), October 29.—Three hundred and fifty Utes, whom the United States troops have been sent to intercept, are still camped on Powder river, north of here, but are making preparations to move northwest to join the Northern Cheyennes on the Crow reservation. The Indians have already sent messengers ahead to select camping grounds and to notify the settlers and ranchmen that they mean no harm.

It is believed by old Indian fighters here that if proper diplomacy is used there is no chance of a battle with the redskins, who are inclined to be peaceable, but resent the action of the Government in demanding their return to their reservation. They assert they left their reserve because they were dissatisfied with the conditions there, and would starve if compelled to remain on the reservation. They simply left for self-preservation and are going to "Big water, wood, big game and life happy," as Chief Appah expresses it.

Major Grierson, in command of the Tenth Cavalry, has recommended that Indian inspectors and Sioux Indian diplomats be sent here by the Government to hold a big pow-wow with the Utes, and in connection with the Army to try to induce the Indians to return.

OMAHA, October 29.—General Wint, commanding the Department of the Missouri, returned to-day from Newport News, where he has been superintending the embarkation of troops for Cuba. General Wint at once took charge of the campaign against the Utes in Wyoming, his first order being for the dispatch of Captain Wildman with thirty men of the Signal Corps from Fort Omaha to the scene of the military operations.



# INDIANS OUTWIT THE ARMY

S.F. Chronicle  
Nov. 1, 1906. **MEN**

The Redskins Stampede and  
Retake Horses Captured  
by Soldiers.

TROOPS ARE OUTNUMBERED

Lack Force to Attack—Rene-  
gades Still Elude Their  
Pursuers.

Special Dispatch to the "Chronicle."

SHERIDAN (Wyo.), October 31.—A skirmish occurred to-day between a band of renegade Ute Indians and a troop of the Tenth Cavalry on Bitter creek, according to word brought by a special courier. The troops had captured fifty Ute ponies.

As the troopers were driving away the ponies, 100 Utes, fully armed, surrounded the cavalymen and the ponies, stampeded the ponies with revolver shots and war-whoops. The Indians recovered all their ponies, but five of them were killed by the troops in an effort to stop the stampede.

The Indians did not fire at the soldiers. The soldiers desisted from attacking the Utes as the redskins greatly outnumbered the troopers.

Troopers say that as far as they can ascertain from rumors and observation, the Indians will fight with little provocation.

Another detachment of the Tenth Cavalry, that left Sheridan Monday night, ran across a wandering band of 100 Crow Indians under command of Chief Sweet Mouth. The troopers drove the Crows back to the Crow agency. The Crows said that they were hunting and denied any intention of joining the Utes.

Still another squad of the Tenth Cavalry fell in with a band of Cheyenne Indians, who, on representation that they were hunting, were allowed to go in peace.

Settlers charged that Indian guides employed by the Federal troops are acting treacherously and leading the troops on false trails to keep the soldiers from overtaking the Utes. The settlers mention among the guides Woman's Dress, American Horse and White Crow Bull. Some troopers of the Tenth Cavalry marched all Tuesday night to capture a small band of Utes reported to be encamped on Bitter creek, but found no Indians at the designated place.

Trainmen arriving to-night report that 100 Sioux Indians are wandering fifty miles northwest of Sheridan. The Utes, it is said, make forced marches northward by night, hiding from the soldiers by day in the broken country through which they are traveling. The Utes should soon arrive at Birney, it is thought. They are going down "Hanging Woman" creek, and will reach its mouth on Tongue river probably to-day. The troops under Colonel August left Sheridan to-day, but will not be able to reach Birney before to-morrow night. Unless the Utes are headed off by the troops coming overland from Fort Keogh they may join the Cheyennes Friday.



**INDIANS IN GOOD HUMOR**  
*Omaha Bee* — Nov. 8, 1906.  
**Moving Along Peaceably Toward Fort  
Meade, Where They May  
Winter.**

Telegraphic word was received at army headquarters from Colonel Rodgers of the Sixth cavalry Wednesday that the band of Ute Indians under escort of the Sixth cavalry had reached Ridge, a small town on the Wyoming and Montana line about midway between the Little Powder and Belle Fourche rivers and probably would reach Belle Fourche about Saturday. The Indians are moving along peaceably and are in a good humor at the prospect of wintering at Fort Meade.

The troops and Indians are marching overland and will so continue to march to Fort Meade, S. D. It is expected they will reach Fort Meade about November 15.

*Times Dec 23 1906*

## ***Ugh! Heap Big Injun, Much Work Railroads***

### **Uncle Sam Will Give Utes Chance to Hustle or Go Hungry; Paying Them \$1.30 Per Day for Their Labor.**

Indian Commissioner Francis E. Leupp, who had a conference with the President today about the disposal of the Utes, who recently went on the war-path because they claimed they were unable to "get enough to eat," said after his talk with the Executive that all the braves would be given an opportunity to earn their board by working on the Santa Fe railroad.

"The War Department will transmit the offer to the Indians who are now under restraint at Fort Meade, South Dakota," said Mr. Leupp, "and we will then see how sincere they are in their talk of wanting work."

#### **Will Be Paid \$1.30 a Day.**

Mr. Leupp said that the Indians would be given \$1.30 a day for their work on the railroad and that their board would

be furnished and they would be given shelter in addition without cost. It will be a good winter job for the Red Men for the work will take them down into the southern end of Arizona, where the weather is mild throughout the coldest part of the season. In the summer time, if they still wish to work for the road they can find plenty to do farther north, where it will be cooler.

#### **Doubt as to Acceptance.**

Mr. Leupp expresses some doubt about the Indians accepting the offer. If they do not take it, he intimates, the Government will not show much more leniency with the Utes. If they will not work when they are offered good living wages, they will not be furnished with food for nothing.

It will be a question of hustle or go hungry.



# UTE CHIEFS VISITED HERE

## Renegade Indian Leaders Once Called on President.

### Would Not Believe Their Reservation Had Been Opened to Settlers. Came to Protest Against It.

Over the mantel, back of Commissioner Leupp's desk, in the Indian office, hang two plaster casts, relief heads of grizzled Indians. They are those of Chiefs Appah and Red Cap, White River Utes, by a strange coincidence the two most talked-about redmen in the United States.

They are the warriors now leading the band of Utes from the Uintah reservation in Utah to better hunting grounds in the Dakotas, and it is to round up their band that the army is now much wrought up.

Commissioner Leupp's casts, suspended on the wall among many handsome Indian decorations, have been hanging there more than a year. They were not put up in honor of the latest Indian uprising. It just happens that at this time they are very much in the public eye, as they were in Washington a year ago last spring, when they took the first steps in the movement which has since led to such fear on the part of Montana farmers.

At the Indian office it is declared that the stories coming out of Wyoming and Montana about the Ute outbreak are much exaggerated. Mr. Leupp discredits the stories that the red men are robbing settlers and otherwise conducting themselves against the wishes of the "Great White Father." He gives the warriors a good reputation for honesty, and says they are simply "out visiting." At the same time the government can't permit its wards to roam about the country at will. The Utes will be compelled to return to their own reservation, although it is not believed here that there will be any blood shed.

The trouble with the Utes originated two years ago, when Congress passed a law opening their reservation to settlement. The Indians couldn't believe that this would be done, and Appah came to Washington and upbraided Mr. Leupp for permitting the act to be passed. He wouldn't take the commissioner's word that their lands were opened to settlement, and Mr. Leupp took them to see Secretary Hitchcock. They wouldn't believe the Secretary of the Interior.

"Take us to see the Great White Bear Hunter, take us to see the White Father," demanded Chief Appah, dramatically. Appah is one of the most noted Indian orators of the present generation. He has a silvery tongue. He is the William Jennings Bryan of the White River Utes. Also he has much faith in Roosevelt. "Take us to see the Great White Father," again demanded Appah. "Him big hunter; no lie; tells Indians with one tongue."

So there was a strange audience at the White House that afternoon. President Roosevelt received the Ute chieftain and his gaudy followers with much pomp, and Appah sat in the Executive's Cabinet chair, in the "council room," and the President of the United States told them it was true that Congress had passed a law opening their lands to the white man. Then Appah and his tribesmen returned to the mountains of Utah, and a large majority of them accepted their fate. When the lands were opened all but the White River Utes accepted their eighty acres and settled down to the peaceful occupations of farmers.

Appah, however, declared that he would not accept the proposition, and put up a stiff opposition. Finally, a year ago, Commissioner Leupp went out there to settle matters. For a time the situation was threatening. Chief Appah and the Utes gathered in the council room. Commissioner Leupp talked. When he concluded, Appah talked. He stalked up and down, denouncing the advent of the white man, and every now and then he shook his fist under Mr. Leupp's nose. Mr. Leupp, although accompanied only by a guide, calmly thrust a lighted cigar in his mouth, and after Appah had singed the back of his hand, he became more careful. The White River Utes left the council. That night the telephone lines connecting the agency with Fort Duchesne were cut, and the situation looked ugly. Finally the break was discovered and the line repaired. Mr. Leupp was not troubled by the Indians.

This summer Appah and Red Cap led their band from the Uintah Reservation into Wyoming, bound for the Rosebud Agency in Dakota, where they intended to visit the Sioux. They sold ponies and furs, and purchased arms and ammunition.

The Utes are armed to the teeth with Winchesters and revolvers, and have all the ammunition they need. There are 106 fighting men among them, and could put up a stiff fight, but it is not believed they will resist troops in large force. The Indian office does not think there will be any trouble unless a hot-headed Indian should fire on the soldiers. Then there might be a repetition of "Wounded Knee."



New York, Oct. 31.—Nathan Straus, of the firm of R. H. Macy & Co., brother of Oscar Straus, who has just been selected as a member of President Roosevelt's Cabinet, has come out for Hearst, and he gives the following reasons for supporting the Democratic candidate:

"I am going to vote for William Randolph Hearst for governor, and advise all my friends to vote for him, because I am a Democrat and because I believe the time has come to put a curb on those dangerous influences which are arrayed against him. I am aware that those who oppose him raise the cry 'demagogue,' 'breeder of discontent,' and 'dangerous element.'"

"Every new idea that is honest and every new leader that is honest are attacked in this way."

"Every American child knows how shamefully Abraham Lincoln was attacked when his only desire was to serve his fellow-men. And we all remember the laughter and sneers and revilings aimed at Mr. Roosevelt when he was police commissioner of New York by the very newspapers that are now reviling William Randolph Hearst."

"We need in the nation and in the State to-day a practical application of the principles for which William Randolph Hearst stands—the principles of honesty and independence in government. A change is needed, and it must come."

"The principles that Mr. Hearst stands for must inevitably prevail in this country. If they do not come now through Mr. Hearst they must come a few years later through some other leader. It is to the interest of us all that Mr. Hearst's services should be publicly recognized at the ballot box."

"I feel that I have the right to speak of Mr. Hearst and his character, for I have known him long and intimately."

"When a man attacks Mr. Hearst in my presence, I ask him, 'Do you know Mr. Hearst personally?' In every case the answer is 'No.' I have never known a man who actually knew Mr. Hearst to express for him anything save admiration and friendship."

"When a man says, 'I only know about Mr. Hearst what I read,' I reply that I know Mr. Hearst intimately in a business way and in a social way. That I have visited him at his home and know his home life, and I say to my friends that Mr. Hearst lives in his home life as I do, except that he lives very much more modestly and very much more inexpensively."

"I have never seen a man rise faster in judgment of affairs and judgment of men than has Mr. Hearst. And I am firmly convinced that there is no man on Manhattan Island who tries to do right, or means to do right, more earnestly than he. If the citizens of this city knew William Randolph Hearst as I and many others know him, they would be ashamed of the unjust attacks that are made upon him."

"Money is the root of all evil in politics especially. Every man who knows Hearst intimately knows that with him money is no object whatever. Mr. Hearst said to me in a big transaction recently: 'I don't care so much about the money side of it,' and his action proved his sincerity."

"Nobody can imagine that Mr. Hearst is in politics except in the hope of adding to his reputation among his fellow citizens and increasing the number of his friends."

"As a citizen of New York and proud of the nation, I am proud of the public spirit shown by William Randolph Hearst, and of his courage in attacking the biggest and most powerful men of his own class."

"I shall vote for Mr. Hearst next Tuesday; a man I know to be high in integrity, a good husband and father, moral in his private life, earnestly interested in the welfare of all legitimate business men in the United States, and sincere in his efforts to protect and benefit the great masses of people who have wisely shown such confidence in him."

"I have known many men, and I have had business dealings with many men, but I know of no one whose word I would take more readily than that of Mr. Hearst."

## ROOT OFF FOR UTICA.

### Goes to Tell Where President Stands in New York Fight.

Elihu Root, Secretary of State, left Washington at 3 o'clock yesterday for New York. He will deliver a notable political address at Utica to-night, in which he will advocate the election of Mr. Hughes and explain the attitude of President Roosevelt toward Mr. Hearst's candidacy.

It is said in administration circles that Mr. Root's speech will be a masterpiece, and there is a confident feeling here that, in spite of the late period of the campaign at which it will be delivered, it will make a deep impression.

### Goes to Aid Ohio Campaign.

Frank M. Campbell, Assistant Attorney General for the Interior Department, has gone to his Ohio home, where he will take an active part in the campaign, and will not return to the Capital until after election.



# WRONGS OF THE UTES

Wash. Star. Jan. 14, 1907.  
Indians Come Here to Tell Their Grievances.

## WHY THEY LEFT THEIR HOME

Allotments of the Uintah Reservation Made Hastily.

## THE LAND HUNTERS IMPATIENT

Story of the Insubordination of the Past Summer and Round-Up by Col. Rodgers.

BY WILLIAM E. CURTIS.

Written for The Star and the Chicago Record-Herald.

Secretary Taft is bearing "the white man's burden" for this administration, and it seems to get bigger and heavier as time passes. He has broad shoulders and broad views and his tact and happy disposition have made him eligible for most of the difficult jobs that are floating around. He is called "The Great American Peacemaker" and "The Conciliator General," and has earned those titles. He not only has to sit on the lid every now and then, but, if trouble breaks out anywhere, the President sends him to settle it. "The white man's burden" he is carrying is not limited to the Filipinos, the Igorrotes, the Moros, the Negritos, the Guamanites, the Cubans and the Porto Ricans, but, by reason of their insubordination, the White River Utes have recently come under his jurisdiction and this week he will vary his usual program by trying to conciliate the noble red man. Col. Rodgers has brought a bunch of Ute Indians who were rounded up on the plains of Wyoming last summer.

It is a very interesting case and the incident illustrates the consequences of the inconsiderate and unjust manner in which the Indians are often treated by Congress.

### Allotments Made Hastily.

There are three tribes upon the Uintah reservation of Utah—the Uintahs, the Uncompahgres and White River Utes. In 1904 Congress passed an arbitrary act requiring that their lands should be allotted to them in severalty and the remainder of the reservation opened to white settlement by September 1, 1905. The land hunters were in a hurry and would not wait. The commissioner of Indian affairs says: "The allotments had to be made very hastily because the act directing the opening of the reservation did not allow a reasonable time. It was impossible to survey the land before the opening, much less before the allotments were made, and not even yet are approved plats for all townships containing allotments procurable. As must always be the case under circumstances like these, the allotment amounted to little more than a reservation of what was believed to be sufficient land of the right character. The patents for the allotments have all been issued, but a large part of them do not describe the land correctly. The errors are material and many disappointments will occur. It is certain that some persons, both Indian allottees and white homesteaders, will lose a part of the lands they have selected, and a great deal of additional labor and expense will be thrown upon the government, all due to the unwise haste with which a work was pushed through that properly demands deliberation and care."

### Revolt of the Indians.

The Indians did not express their dissatisfaction in such polished language as Commissioner Leupp acquired in his newspaper career, but they felt it even more keenly. The Uncompahgres and Uintahs, although not disguising their dissatisfaction, innocently indicated their readiness to trust their interests to the government. The White River band, however, refused to submit to this hasty, summary and unjust treatment and sent a delegation to Washington. They made eloquent appeals to the President, to the Secretary of the Interior and to the commissioner of Indian affairs. And while those officials were compelled to recognize the justice of their complaints, they were powerless to relieve them. Congress had passed the law and it must be enforced. Finally, when they found that their allotments could not be changed, the White River Utes asked permission to occupy some other reservation where white people would not disturb them. They asked if they might camp in one of the forest reserves, but the President was compelled to deny their request and to warn them that they were expected to become civilized and cultivate their allotments and behave themselves like white folks.

The Utes went home from Washington in a sullen mood and began to save their money until the pasturage on the plains and in the valleys was in good condition last spring, when about 400 of them struck their tepees, left the reservation and, like the children of Israel fleeing from Egypt, they crossed Utah and Wyoming on the way to "some better country," which they believed must exist in the northwest. They moved gradually toward the northeast for a couple of months. They had plenty of money and bought supplies of food, arms and ammunition at the towns along the way. They killed a good deal of wild game, but did not touch any private stock. They stole nothing.

Unhappiness is often due to causes. Constipation produces most other complaints. It can easily be cured by Dr. Edwards' Compound. For sale by all druggists. At Atchek's drug store, 1429

### Be Happy.

Robert Rastall Walker has been appointed postmaster at Easton, N. H. Mr. Walker is a young master, whose term of office expired Joseph H. White, the present postmaster at Easton.

Samartian Hall next Wednesday p.m. The meeting closed with the States, a prohibition city. Washington, the capital city of the District of Columbia each spoke Bishop of the prohibition League. E. F. Bishop and her daughter, Mr. Marion Gilbert gave a reception. It was announced that three men, who signed the total pledge. It was announced that of representatives of all of the benevolent societies would take place at Atchek's drug store, 1429

UPON EVERY BOTTLE  
DR. BELL'S  
PINE-TAR-  
HONEY



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on the lid every now and then, but, if trouble breaks out anywhere, the President sends him to settle it. "The white man's burden" he is carrying is not limited to the Filipinos, the Igorrotes, the Moros, the Negritos, the Guamanites, the Cubans and the Porto Ricans, but, by reason of their insubordination, the White River Utes have recently come under his jurisdiction and this week he will vary his usual program by trying to conciliate the noble red man. Col. Rodgers has brought a bunch of Ute Indians who were rounded up on the plains of Wyoming last summer.

It is a very interesting case and the incident illustrates the consequences of the inconsiderate and unjust manner in which the Indians are often treated by Congress.

#### Allotments Made Hastily.

There are three tribes upon the Uintah reservation of Utah—the Uintahs, the Uncompahgres and White River Utes. In 1904 Congress passed an arbitrary act requiring that their lands should be allotted to them in severalty and the remainder of the reservation opened to white settlement by September 1, 1905. The land hunters were in a hurry and would not wait. The commissioner of Indian affairs says: "The allotments had to be made very hastily because the act directing the opening of the reservation did not allow a reasonable time. It was impossible to survey the land before the opening, much less before the allotments were made, and not even yet are approved plats for all townships containing allotments procurable. As must always be the case under circumstances like these, the allotment amounted to little more than a reservation of what was believed to be sufficient land of the right character. The patents for the allotments have all been issued, but a large part of them do not describe the land correctly. The errors are material and many disappointments will occur. It is certain that some persons, both Indian allottees and white homesteaders, will lose a part of the lands they have selected, and a great deal of additional labor and expense will be thrown upon the government, all due to the unwise haste with which a work was pushed through that properly demands deliberation and care."

#### Revolt of the Indians.

The Indians did not express their dissatisfaction in such polished language as Commissioner Leupp acquired in his newspaper career, but they felt it even more

keenly. The Uncompahgres and Uintahs, although not disguising their dissatisfaction, innocently indicated their readiness to trust their interests to the government. The White River band, however, refused to submit to this hasty, summary and unjust treatment and sent a delegation to Washington. They made eloquent appeals to the President, to the Secretary of the Interior and to the commissioner of Indian affairs. And while those officials were compelled to recognize the justice of their complaints, they were powerless to relieve them. Congress had passed the law and it must be enforced. Finally, when they found that their allotments could not be changed, the White River Utes asked permission to occupy some other reservation where white people would not disturb them. They asked if they might camp in one of the forest reserves, but the President was compelled to deny their request and to warn them that they were expected to become civilized and cultivate their allotments and behave themselves like white folks.

The Utes went home from Washington in a sullen mood and began to save their money until the pasturage on the plains and in the valleys was in good condition last spring, when about 400 of them struck their tepees, left the reservation and, like the children of Israel fleeing from Egypt, they crossed Utah and Wyoming on the way to "some better country," which they believed must exist in the northwest. They moved gradually toward the northeast for a couple of months. They had plenty of money and bought supplies of food, arms and ammunition at the towns along the way. They killed a good deal of wild game, but did not touch any private stock. They stole nothing; they interfered with no one; they did not intrude upon fenced lands; they kept to the regular roads and trails; they showed absolute respect for the rights of the settlers, and were quite as well behaved as any similar number of white men who might go out on a hunting expedition.

#### Indians Claim Citizenship.

Their agent followed them into Wyoming, urging and admonishing them to return to their own country and trying to point out to them the uselessness of the project they had in view. But they insisted that when the government took their lands away from them it created them citizens and made them independent, like white men, with the right to go where they pleased and do what they pleased. When the agent reported this to the commissioner of Indian affairs the latter replied: "Explain to them that the citizenship to which they attribute their independence has its burdens as well as its privileges, and that they are liable to punishment by the local authorities for any unlawful act they may commit."

But they did not commit any unlawful act. They minded their own business and behaved themselves in a remarkably peaceful and orderly manner. Nevertheless, the governor of Wyoming got rattled and called upon the President for protection. Exaggerated reports were telegraphed to the newspapers all over the country, and a peaceful migration was described as a bloody raid. Capt. Johnson and Capt. Paxton of the 10th Cavalry were sent out to confer with them when they were about forty miles north of the town of Gillette, Wyo., but were unable to persuade them to return to their reservation. Maj. Grierson's squadron of the 10th Cavalry was then hurried from Fort Robinson to Gillette by rail to cut them off. Six troops of the 6th Cavalry, under Col. Alexander Rodgers, made a forced march overland from Fort Meade, 146 miles in four days, and joined Grierson. When Rodgers arrived there was a pow-wow. At first the Indians were disposed to be ugly and assert their independence. They are convinced that they are citizens of the United States, and have the same rights as white citizens to go and come and do whatever seems good to them; and they proposed to assert and defend their prerogatives as citizens. They are well armed and well supplied with ammunition, and very suspicious. Hence, it required a great deal of tact and delicate diplomacy to quiet them and obtain their confidence.

#### Went to Fort Meade.

But Col. Rodgers was equal to the task, and the officials at the War Department commend his tactful management of a difficult situation in the highest terms. Commissioner Leupp of the Indian office says that no Indian trouble was ever handled with greater ability or success. The Indians refused to return to their old

reservation. They declared that the land was worthless; that the soil would not grow anything; that the allotments were not sufficient; that they were not allowed to make selections; that the most fertile parts of the reservation were given to the white settlers; that they were allowed no pasturage for their horses and cattle, but only got eighty acres each, and could not support their families on such a limited area in an arid country, which, unfortunately, is true. They wanted to go to the Cheyenne agency in South Dakota, or to the Rosebud agency. Some of the tribe had been there and liked that country. If that were not allowed they would ask permission to hunt on the Powder river and settle down in that valley. They asked for various pledges, but received none. Col. Rodgers promised them that he would try to arrange for their leading head men to go to Washington and see the Great Father; that he would do the best he could for them in every way, but could not make any specific pledges. Mirabile dictu! They trusted him and finally consented to go to Fort Meade with him and remain there until he could report their case to the Secretary of War and see what could be done. They all marched back together, soldiers and Indians, making the 146 miles in about twenty days. Everybody went. There were no mutineers. At first some of the young men refused to go, but they all finally fell into line, and, although the newspapers contained frequent dispatches about deserters, about the scattering of the tribe, there were no deserters. The Indians themselves offered to organize a police force to prevent stragglers and to take care of those who would not behave themselves. Major Grierson remained in the neighborhood of their final camp and scoured the country around in search of deserters, but found none.

#### Indians in Washington.

The caravan reached Fort Meade in good order, and the Indians have remained there ever since, perfectly submissive and trustful that Colonel Rodgers will get them out of the scrape. A party of six of the head men is in Washington to see the Great Father and the commissioner of Indian affairs to explain their troubles and wants and to ask another reservation where they will not be disturbed by white invaders, where the soil is more fertile and will produce grain and vegetables, and where they can have sufficient pasturage for their

ponies and cattle. But they will have to deal with the Secretary of War. They are prisoners of war, and occupy a unique and anomalous position. As the commissioner of Indian affairs explains it:

"As their reservation has been divided and allotted under the law, they are citizens of the United States, and as citizens they are not subject to even that benevolent despotism exercised over non-citizen reservation Indians by the government. I do not see that there is any federal authority that can legally convey them back against their will to the locality where they belong, except by the regular procedure provided by the Constitution. If they intrude upon an Indian reservation, the most this department can do is to arrest and expel them and impose a fine of \$1,000 upon any one of them who returns to that reservation without permission. But, as they have no money, the fine would be, for all practical purposes, a nullity. Threats of the guard house have no terrors, for the guard house means free food and shelter, and on reservations where difficulty is always experienced in finding employment for the Indians already there, no opening seems to offer itself for the utilization of the labor of a band of intruders and vagrants. The Santa Fe Railroad Company offered employment to the men and boys who are old enough to labor, with pay of \$1.25 a day, but they are not inclined to accept it. "They are in a peculiar position. The White river exodus has added another load to the white man's burden. It means fresh trouble in straightening out the land tangle on the Uintah reservation. These wandering Indians, who have not yet identified themselves with their allotments, will be all the more difficult to identify in case the President decides to send them back there, or even if they should return voluntarily by and by. Indeed, it may eventually be impossible to determine the owners of many tracts set apart for the White river Utes. Thus, through the defectiveness of so many land titles, the development of that country may be seriously retarded."

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## **BADLY TREATED BY INDIAN AGENT**

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**Utes in South Dakota Said to  
Have Cause for Their  
Uprising.**

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**COMMISSIONER IS WRATHY.**

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**Says Officer Would Pamper Red  
Men Who Will Not  
Work.**

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Special Dispatch to the "Chronicle."

WASHINGTON, November 1.—A serious breach has arisen between the Ute Indians at Thunder Butte station, S. D., and their agent, Major Downs, and there is danger of a hostile collision at any moment, according to the report of Captain Johnson, the Army officer who was sent to the scene of the trouble in the effort to placate the Indians, who are said to have unlimited confidence in him. Captain Johnson reports that the Indian agent and himself are at cross purposes, and his report, dated yesterday, appeals to the authorities here to support him and cause Major Downs to abate his harsh treatment of the Indians.

The report says that the Indians objected to sending their children to a distant boarding school; also that the agent cut the rations in half; that the Indians wish to live in peace, but that Downs refused to consider their promise to comply with his orders. Captain Johnson says that the Utes are hungry and suffering and believes they have been unjustly treated. He says they asked him to act as arbitrator, and they would accept the result.

Commissioner Leupp of the Bureau of Indian Affairs accepts Captain Johnson's report as a reflection on that bureau. Citing the fact that the disaffected Utes refused two offers to work for railroad companies, one of which contemplated paying them \$2 per day for labor only fifteen miles from their present home, he said:

"Johnson proceeds on the theory that the way to handle troublesome Indians is to set them off and feed them. That is not the Indian Office theory. This office believes in applying the same rule to the Indians that is applied to poor and ignorant men of any race. We believe in finding work for them and then in permitting them to go hungry if they will not accept the opportunity to make a living. These Utes contemptuously declined to work, saying that the Government would take care of them.

"I am perfectly willing to stand responsible for all the advice I have given in the matter, which has been that we should treat the Indians kindly, but insist that they shall cease to be paupers when there is work at which they can earn good wages practically at their doors."

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# INDIANS MUST WORK

*7502-712-2*  
The President Sustains Commissioner Leupp.

## WHITE HOUSE CONFERENCE

*1907*

Present Policy of the Bureau to Be Continued.

## NOT LIKELY TO BE TROUBLE

Capt. Johnson Says That the Reds Disclaim Any Intention to Resort to Violence.

As a result of the conference at the White House last night between the President, Secretary Garfield of the Interior Department and Commissioner Leupp of the bureau of Indian affairs regarding the Ute Indians now located on the Cheyenne river reservation in North Dakota, a decision was reached to continue the policy of the Indian bureau of furnishing the Indians an opportunity to work and, in case of their failure to take advantage of the opportunity, to leave them to their own resources. Mr. Leupp discussed the situation in detail, pointing out that two opportunities had been given to the Indians for employment in railroad grading, both of which had been declined by them, and his statement was supported by Indian Inspector McLaughlin and Labor Supervisor Bagenee, both of whom were present.

The Indians take the position that they are wards of the government and that the government will care for them whether they labor or not. This is distinctly opposed to the government policy, and it is now stated that they will be given one more opportunity to earn their living, and it is intimated that if they do not accept this the government will make little more effort in their behalf. There are 370 of the Indians, 200 of whom are men and boys capable of bearing arms, and there is some apprehension that when the crisis comes they may make trouble.

### Troops in the Vicinity.

Assistant Secretary Oliver was called in for the purpose of advising the President of the ability of his department to handle the situation. He said that there are between 100 and 200 troops on the grounds, and others could be dispatched to the locality with very little loss of time if necessary. It is not intended to coerce the Indians at all, but the troops will be kept there as a police precaution to preserve order. The government takes the position that they shall have work if they will accept it, but that if they will not make any effort in their own behalf the government will not undertake to subsist them. The Indians have been paid the annual allowance of \$18 per capita from their own fund, and it is understood that this allowance is practically exhausted.

### Commissioner Leupp's Attitude.

Commissioner Leupp of the bureau of Indian affairs accepts Capt. Johnson's report, printed in yesterday's Star, as a reflection on that bureau. Citing the fact that the disaffected Utes have refused two offers to work for railroad companies, one of which contemplated paying them \$2 per day for labor only fifteen miles from their present home, he said:

"Johnson proceeds on the theory that the way to handle troublesome Indians is to set them off and feed them. That is not the Indian office theory. This office believes in applying the same rule to the Indians that is applied to poor and ignorant men of any other race. We believe in finding work for them and then in permitting them to go hungry if they will not accept the opportunity to make a living. These Utes contemptuously declined to work, saying that the government would take care of them. I am perfectly willing to stand responsible for all the advice I have given in the matter, which has been that we should treat the Indians kindly, but insist that they shall cease to be paupers when there is work at which they can earn good wages practically at their doors."

### Capt. Johnson's Statement.

Capt. Johnson said in his report on the case:

"I held council with the Utes. The head men and also the majority of the men were present. The council stated that they had been informed their ration was cut to one-half of what I had informed them would be given to them. This they believed was not according to contract. They desired me to act as arbitrator in order to settle the difficulty in a peaceable manner. If they were wrong they would accept the situation; if right, they wished me to appeal to Washington for them. They earnestly disclaim any intention to resist by force or do any violence.

"If these people are furnished with sufficient food to sustain life through the winter and they be allowed to send all their children to day school they will be just as amenable to control as the Sioux."



## INDIANS MUST GO TO WORK

*Done now 3*  
Conference with President Results in  
Ultimatum to Utes.

Government Will No Longer Feed Lazy  
Red Men—War Department Prepares  
for Trouble at Reservation.

As the result of a conference at the White House between the President, Secretary Garfield, of the Interior Department, and Commissioner of Indian Affairs Leupp, regarding the Ute Indians on the Cheyenne River reservation, in North Dakota, it was decided to continue the policy of the Indian Bureau, furnishing Indians an opportunity to work, and, in case of their failure, to leave them to their own resources. Commissioner Leupp discussed the situation in detail, pointing out that two opportunities had been given the Indians for employment in railroad grading, both of which had been contemptuously declined. His statement was supported by Indian Inspector McLaughlin and Labor Supervisor Baganee, both of whom were present.

The Indians take the position that they are wards of the government, and that the government will care for them whether they labor or not. This is said to be distinctly opposed to the government policy. It is now stated that the Indians will be given one more opportunity to earn their living, and it is intimated that if they do not accept, the government will make little further effort in their behalf.

There are 370 of the Ute Indians, 200 of whom are men and boys capable of bearing arms, and there is some apprehension that when the crisis comes they may make trouble.

Assistant Secretary Oliver, of the War Department, was called in for the purpose of advising the President of the ability of his department to handle the situation. He said that there are between 100 and 200 troops on the grounds and others could be dispatched to the locality with little loss of time if necessary. It is not intended to coerce the Indians, but the troops will be kept there as a police precaution to preserve order.

The Indians have been paid the annual allowance of \$18 per capita from their own fund, and it is understood that this allowance is practically exhausted. The Indians are under the leadership of Chief Red Cap, and are of the same band that has been making trouble for the whites for the last forty or fifty years.

## RED HORSE GOES AFTER BRIDE

*Times now 3*  
But She May Object, Though Bought  
from Her Parents.

*1907*  
Indian Finds that Ancient Custom  
of His Race Is Not Strong  
with Educated Squaw.

Unsuccessful in his suit to win the hand of an Indian maiden who is in the Carlisle Indian School, Charlie Red Horse, whose name in the Ute language is unpronounceable, sat in the union depot last night, says the Grand Rapids Herald, awaiting the departure of an east-bound train, having in his pocket a scrawled letter from the girl's parents, on the New Mexican Ute reservation, telling that the girl had been sold to him for the sum of four ponies. The question now arises, and Charlie has evidently overlooked it, whether or not the girl who has enjoyed four years schooling in Carlisle will be willing to marry him, simply because the Indian went through the primeval custom of handing over four ponies to the girl's parents, who are in need of stock.

There is much of Indian romance connected with the story of Charlie and his fair Ute maiden of Carlisle, whose name he pronounced in the Ute language, but did not know the English interpretation. They were children together on the reservation years ago. The girl was placed in the Carlisle School when she was fifteen years of age, while Charlie was appointed as one of the Indian police on the reservation. When Charlie concluded that it was about time for him to marry he began looking for a bride among the maidens of the Utes on the reservation, and finding none whose beauty compared with that of the one who had gone to the Indian school years before, he concluded that he must win the affections of the girl at Carlisle. Consequently, two months ago he went to the school, obtained a hearing with the girl, received no encouragement, and concluded that the best thing for him to do was to work in the American way and win the sanction of the prospective parents-in-law. In consequence he hurried to the reservation, looked up the poor and aged parents of the girl, and set about winning their sanction to his marriage with their daughter.

The contract was finally made, through the handing over by Charlie of the best four ponies on the reservation. With the letter from the parents in his pocket he is now on his way to the Indian school, where he will present the written wishes of the parents to the girl with the hope that she will return with him. Charlie says that he can care for her in the best manner, and this is not doubtful, as the police on the reservation are usually the most prosperous of all the Indians. Anyway, Charlie left last night with high hopes of his ultimate success. It is Charlie's intention to bring the girl back to the reservation, presupposing that she is willing to come, for it is hardly probable that a sale, such as Charlie concluded with the parents, will hold good with a girl who is about to graduate from the great school.



*Times*  
SEPTEMBER 4, 1908.

## UTES ON THE MARCH; MISSION PEACEFUL

Seduction of Draw Poker Makes  
Progress Back to Reserva-  
tion Slow.

WHEATLAND, Wyo., Sept. 4.—Utes are again on the march, but this time it is the most peaceful demonstration imaginable. There are 450 of them on their way from the Sioux reservation in South Dakota to their own reservation in Utah. So leisurely are they progressing, that they have now reached here, only 400 miles from where they started, although they have been on the way for two months. They are not expected to reach their destination before the first of November.

Captain Johnson and ten troopers of the Second United States Cavalry are the escorts and also the drivers, for it takes constant driving of the most determined sort to keep the redskins moving at all.

The chief cause of the slow progress is the mania of the bucks, and the squaws as well, for the seductive game of draw poker. While here they remained in camp for two days, despite every effort on the part of the escort to get them started. Two years ago this same collection of aborigines gave the settlers in central Wyoming and the Government a decided scare by their like actions. It all wound up peacefully, however, and the Indians went on to the reservation which they have just left.

## UTES DON WAR PAINT

*W. Post* — Jan. 19, 1913

Fortified in Mountains, They  
Defy Authorities.

50 IN WELL-ARMED BAND

Bent on Defending Big Rabbit, Who Shot Mexican Sheep Herder—If Sheriff's Posse Fails to Take Them, Colorado Militia Will Be Called Upon—Wounded Herder Killed One Indian.

Cortez, Colo., Jan. 18.—Fifty Ute Indians, enraged by the killing of one of their tribe in a rifle duel with a Mexican sheep herder, are off the reservation, fortified in Ute Mountains in southwestern Colorado and defying the sheriff of Montezuma county and Indian Agent Spear to take from them Big Rabbit, an Indian, who shot and seriously wounded the sheep herder.

The Utes are armed with magazine rifles and are making so determined a stand that the sheriff returned here today to gather a posse of 50 men and pursue the Utes into the mountains.

### May Call Out Militia.

Unless the Indians yield, he stated tonight, he would call upon the State to reinforce him with militia.

The trouble with the Utes started a few days ago, when Joseph Stichel, a Mexican sheep herder, refused to allow two Indian hunters to camp near his herd.

The herder, according to his story, was attacked by the Utes. He was shot and seriously wounded after he had killed one of his assailants. The other Ute returned with the body of his companion to the Ute reservation, while Stichel was brought here.

### Flee Into the Mountains.

The death of the Indian aroused the Utes and a band was reported to have started for Cortez, determined to demand the blood of the herder.

Meanwhile the sheriff gathered a posse and started for the reservation to arrest Big Rabbit, the survivor of the two who attacked the Mexican. It is said the Utes fled with Big Rabbit for the mountains, determined to defend him. There has been considerable local friction between the ranchmen and the Indians over the Ute Indian parties killing game out of season.



# FACED DEATH AMONG SAVAGE UTES TO RESCUE WHITE WOMEN CAPTIVES

Washington Star.

Feb. 15, 1914.

Thrilling Story, Now First Told, of General Adams' Visit,  
With One Companion, to Indian Camp Following  
White River Agency Massacre of 30 Years Ago.

One night, more than 30 years ago, a party of Ute Indian braves at the White River agency, Colorado, swept down upon the agency buildings, murdered the agent, Meeker, and every man they could find; looted the reservation stores, and carried away captive to the mountains three women and two children.

The nation was horrified at the suddenness of the tragedy, as the Utes had been known up to that time as a peaceful tribe, and had never given any trouble under the former agent, Gen. Charles Adams, who was on the most friendly terms with their great Chief Ouray and others of the tribe. But under Agent Meeker the Indians had become discontented and threats were made. Meeker asked the government to send soldiers for his protection. The Indians learned they were coming and on that very night the murders occurred.

Panic seized the settlers in that part of Colorado and they fled to Denver. The governor of Colorado, instead of urging that the troops be hurried forward, asked that they be halted and that Gen. Adams be sent to mediate with the Indians and secure the release of the captives. The Indians would murder them if the soldiers came, he said.

Gen. Adams, then stationed in New Mexico, was ordered to go to the scene with all possible haste. Accompanied by Count Doenhoff, a German nobleman visiting the West, he made a forced ride of 100 miles on horseback to the Indians' camp in the mountains. Here after a campfire parley in the dead of night among the pines he succeeded in securing the release of the prisoners and the promise of the Indians to surrender those guilty of the murders for punishment. It was a hazardous undertaking, as a number of the braves in the council wanted to kill Gen. Adams, his companion, and all the prisoners on the spot.

## Gen. Adams' Graphic Story.

The story of the conference as told by Gen. Adams, afterward appointed United States Minister to Bolivia in recognition of this service, follows:

"Riding up to the tent of Chief Johnson, I found Mrs. Meeker, and a little farther on Mrs. Price and her two children. The women were pitiful looking spectacles. Wasted and wan and worn, with clothing torn almost into ribbons, hair streaming and eyes dim with weeping they rushed toward me imploring me to take them out of their captivity. I promised them that I would not leave without them, and that they should soon be restored to their friends.

"Some extra blankets which the party had brought with them were hastily fashioned into some kind of feminine apparel, and leaving them these rude garments, with soap, water, and towels, I went back to my companions, leaving the women to prepare for their return to civilization.

## Captive Children Well Treated.

"The children, who were playing about the encampment, looked well and healthy and said they had been kindly treated by the Indians, who seemed fond of them and offered many ponies for their purchase. At noon Chief Douglas arrived with a delegation of his warriors, but it was nightfall before the council fires were kindled and the chiefs ready for the council.

"That scene I shall never forget. It is stamped upon my brain in ineffable colors, as I fully realized that it was quite likely to be the last I should see with mortal eyes. The council was to be held in a little clearing in the midst of a deep pine forest about a mile from the camp. The night was dark, and the deep blackness of the vast pine forest stretched away indefinitely except where the little circle of the council fire threw its ruddy glow. Around it squatted the Indians, some 25 or 30 in number, their faces grim, watchful, and immovable, while I, with Count Doenhoff, sat apart and looked at them reproachfully.

"They talked among themselves in the Ute language, of which I knew but a few scattering words, all my discourse with them being carried on in Spanish. Presently Chief Douglas turned to me and offered me the pipe of peace. I shook my head.

## Refused the Pipe of Peace.

"I will not smoke the pipe of peace with bad Indians who kill white men and carry off my countrywomen," I answered in Spanish. "The Indians looked sullen and once more talked apart. I could see that their discussion was hot and that opinions varied, some of the Indians seeming to angrily protest against what others advocated.

"My interpreter, a young Indian boy who was very devoted to me, pulled my sleeve, and in the darkness I could see that he shook like a leaf, 'Oh, Adamus,' he gasped, 'they say best kill Adamus--Adamus bring white soldier, kill white squaw, too.' I laughed, not very heartily I admit, and broke into the discussion in Spanish.

"You say you will kill Adamus, do you? Well, that's all right; you can kill me if you want to; I am a soldier, and a soldier expects to die in the discharge of his duty; I have been a good friend to you fellows and you know it; now if you want to murder your friend, well and good, there is nothing to prevent you. I can only die once, and I am as ready to die now as any other time. But for your own sakes I want to tell you one thing. The soldiers of my people are as the leaves on these trees. If

you kill me or harm your captives, my countrywomen, the great white father will send his soldiers and leave not one of you alive.'

"I rose as I spoke and placed my back against a tree, determined to sell my life as dearly as possible. It was a critical moment.

## Count Doenhoff's Silent Eloquence.

"Silently Count Doenhoff came and stood close at my side. Alone in that forest of blackness, the only white men within perhaps 50 miles, 100 miles from civilization, we were absolutely in the power of those savages, who might torture us and put us to a most excruciating death. I believe if I had wavered, my life, and perhaps that of the count, would have paid the penalty. For a full minute they sat smoking and looking at me. Then a murmur went from one to the other, 'Adamus heap brave, Adamus no afraid.'

"Then, long association of obedience to me, and, I really believe, their genuine affection for me, prevailed over the dictates of their savage natures, and again they offered me the pipe of peace. Again I shook my head and refused, saying, 'No, I cannot smoke with you until you promise me to give up your captives and allow the ringleaders of this revolt to be punished as they deserve.'

"This again raised a stormy discussion, and angry and suspicious looks were cast in my direction.

## War Whoops Break the Silence.

"A few angry war whoops cut the deep silence of the night, and voices were raised loud in fierce discussion. In the midst of it, and when it looked as if my friends were getting the worst of the argument, a bent and withered old squaw, the mother of seven chiefs, rose painfully to her feet, and leaning on her staff, with her stiff, dry gray hair blowing about her peaked, wrinkled face, pointed her shaking, bony finger at the disputants and said in Spanish, 'Think, you chiefs, what you are doing. Adamus is the friend of the Indian, the friend of Ouray. If you kill Adamus or hurt the white squaws you will have to settle with Ouray for it, and he is your great chief who will show you no mercy. You are few, Ouray is great and mighty, he is the white man's friend, and if you kill Adamus, Ouray will send his chiefs to settle with you, and your tribes will know you no more.'

"I do not know how it is among other Indian tribes, but among the Utes the aged are held in the very highest respect and receive the greatest care and attention. As this aged mother in Israel ceased speaking and sank with a weary grunt once more upon the ground, the chiefs talked once more together, and I could see that my cause was gaining.

## Agree to Surrender.

"After some moments they turned to me and their spokesman said that they would give up the women and allow the ringleaders of the revolt to be arrested if I promised them that they should not receive a white man's punishment (be hanged). I replied that I could make them no such promise.

"I am not here to make promises for my government; I am here to rescue and bring back my countrywomen. You have committed murder; why should you not be punished for it the same as a white man? After this I talked to them for a long time, setting their crimes before them in their true light, and urging them to make all the reparation in their power. I spoke to them as a father and a friend and explained to them the disastrous results to their people and their tribe should they resist. I pleaded for the helpless women and the little children, and denounced in no measured terms the murder of poor Father Meeker.

"The council lasted well onto morning, but ere the embers of its fire faded before the gray of dawn the Indians had promised submission, and I smoked with them the pipe of peace when they had given me their solemn pledge that I might take back with me the captive women and children and that they would give up to justice the ringleaders of the revolt if I would see that the troops were turned back and no more soldiers sent against them.

"I told them that I could make no promises for the government, but would use my best endeavors in their behalf, and with that they seemed content and we returned to camp in the gray of the morning in a friendly spirit."

## Indians Kept Agreement.

The next morning when Gen. Adams had seen the women and children safely on their way back to civilization under the escort of his friendly Indians, he, with Count Doenhoff, started for the White River to join Gen. Merritt and report on the success of his mission.

In accordance with his agreement the troops were turned back, the Indians broke camp and went back to their reservations, and the threatened Indian war was at an end.

The promoters and ringleaders of the rebellion were given up by the tribe and received a well merited punishment, and the surviving members of the Meeker family were granted a pension for twenty years.

## City Hall and C.

Edwin H. ...  
Criminal ...  
New ...  
at ...



**SUN FESTIVAL IS OVER**  
*SF Journal - Aug. 14, 1922*  
**Utah Indians Finish Their Annual Celebration**

FT. DUCHESNE, Utah, Aug. 13.—The Indians of Ft. Duchesne have paid their annual homage to the sun.

The recently held their sun festival, which was largely a wild Indian dance, handed down through hundreds of generations. It lasted three days, during which the Indians went through the phases of the dance without food, drink or rest.

On the appointed day the braves, bedecked in their warpaint and feathers, rode out of the bushes at a point fourteen miles from here, and began to circle around a pole, mounted on top of which was a large buffalo head. Ear-splitting screeches, such as may have startled the first pioneers of the West, accompanied by volley after volley of shots directed at the buffalo head on the pole, opened the spectacular dance. The only modern feature of the dance was the presence of an American flag, which was carried by the leader in opening the dance. He who rests often in the sun-dance is a weakling, and hence the braves continued their barbaric hop, skip and shuffle around the pole until some fell from exhaustion, while others rested only long enough to be able to continue again.

**FRED M. ATWINE**  
**INDIAN, KILLS SELF**  
**AT FORT DUCHESNE**

**SHOOTS WIFE FIRST AND THEN SELF OVER FAMILY TROUBLE. INDIAN AGENT BELIEVED A RECONCILIATION HAD BEEN MADE.**

At about 6:30 Tuesday evening, after leaving the office of Superintendent Fred A. Gross, Indian agent at Fort Duchesne, Fred M. Atwine, 24 years of age, well known Indian of Whiterocks, carrying his baby in his arms and walking with his wife, when just south of the Crumbo garage drew a .25 calibre revolver and shot her through the right breast with the intent of killing her.

He dropped the infant near its mother, leaped over the picket fence and took to the timber along the Uintah river on the east of the fort. Indian police headed by the Indian chief of police at once commenced a search for the hidden man. The police evidently missed him and hurried to where they supposed he would go.

About half an hour later a shot was heard by those at the fort and a searching party went to where the report came from. After a time his dead body was discovered on a sand bar where he had gone out in the open and taken his own life.

County Attorney J. T. McConnell with Justice of the Peace N. J. Hansen to act as coroner and Deputy Sheriff Hyrum Richardson hastened to the Fort. The body rested just where it had fallen and as it was a plain case of suicide was ordered taken to the garage for better examination.

He had evidently stooped over from a sitting posture placed the muzzle of the gun well upon his forehead and pulled the trigger, the gun falling between his legs. Death was perhaps instantaneous. The bullet from the last shell in the gun ranged downward through the brain back of the eye, but did not come out. The Indian police arrived just at the time of the car from Vernal, having heard of the finding of the body.

Mrs. Atwine was formerly Miss Stella Bullethead, daughter of Stanley Bullethead and is about 20 years old. They have two children, a boy and a girl. Lately domestic troubles arose and they separated. Superintendent Gross had a conference with them and he believed they had fully settled their difficulties as they walked away from his office just before the tragedy.

Mrs. Atwine is in a serious condition at the government hospital near where she was shot. They have hopes for her recovery. Mr. Gross states that they understand the wife takes all the responsibility for the trouble.

Fred was considered a good Indian, was highly respected by his many white friends and neighbors. His body was taken to his home on Farm Creek Monday night, where burial was made Wednesday.

*Wash. Star Jan 20, 1913*

**TO TRY TO PACIFY UTES**

**Warning Against Hasty Action in Case of Band Holding Posse at Bay.**

Measures of pacification instead of force are to be tried first on the band of Ute Indians holding a posse at bay eighteen miles from Cortez, Col., and refusing to give up Big Rabbit, one of their tribesmen, charged with the murder of a sheep herder.

Acting Commissioner Abbott of the Indian office today wired Agent Speare at the Ute reservation to urge the state authorities to take no hasty action. Indian authorities here say the trouble came about through a misunderstanding over the possession of lands soon to be conveyed by the government to the Indians.

At last reports fifty Utes were holding a camp in the mountains threatening to fight to the death rather than give up Big Rabbit.



# Indian Princess, Friend of White Pioneer, Follows Mate of Forty Years Ago

CHIEF OURAY AND CHIPETA.



## Will Be Buried Alongside Chief Ouray, if Hidden Grave Is Revealed.

GRAND JUNCTION, Colo., Aug. 18.  
—Alone in her solitary tepee on Bitter creek, mourned by whites and Indians alike, Chipeta, famous Indian princess, a week ago Monday began her journey to the happy hunting grounds of Indian mythology to join her husband, Chief Ouray, of the Uncompahgre Utes.

With the passing of Chipeta, once the fairest maiden in the Ute tribe, the white people lost a true friend and an unwavering champion of the early pioneer. According to records, she had lived eighty-five years.

Far above the average Indian in intelligence, human understanding and sympathy, Chipeta counseled her tribesmen wisely and her advice was always respected by Indians and white agents and officials alike. The many white lives saved during the empire building days of the west are owed to Chipeta, who, with Chief Ouray, always professed deep friendship for the pioneers. These two Indians are justly credited with checking the spread of the Ute outbreak in 1879, commonly called the Meeker massacre. At the first reports of the uprising Ouray and Chipeta commanded cessation of the hostilities and had the soldiers been withdrawn many of the ensuing tragedies might have been averted.

### MEEKER MASSACRE.

One memory which was a constant source of sorrow to Chipeta was the White River massacre. The slaughter was carried on contrary to her counsel and wishes, and she always grieved the losses sustained by both Indians and whites.

Chief Ouray died in 1881, broken-hearted over treatment accorded Indians by the white men. Only Chief McCook, brother of Chipeta, who succeeded Ouray as chief of the Federated Ute tribes, now living on the reservation, knows where the secret burial place of famous Chief Ouray is. In accordance with his last wishes, Ouray was buried by five members of the tribe on the summit of a high mountain in the San Juan range of western Colorado, from which hunting ground the Indians were escorted to the reservation in





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It was through the foresight and efforts of Ouray that the old treaty was negotiated at Washington. On his last visit to the capital in the year of his death Ouray was accompanied by Chipeta. They visited the president at the White House several times, and were frequent visitors at the home of the late Carl Schurz, secretary of the interior.

### SON STOLEN.

After their marriage in 1859 a son, the only child of Ouray and Chipeta, was born. When he was six years old he accompanied his father on a hunting expedition. The expedition was attacked near the present site of Denver by a band of Kiowas. The young son was captured and never was seen or heard of again by his parents. This was a source of deep sorrow to each during the remainder of their lives.

After the loss of her only son Chipeta adopted four Indian wards, none of whom survive her. She took them to live on the plot of desert land given on the Indian reservation in the Uintah basin by the white man in exchange for the fertile Montrose valley in Colorado. Today there are no relatives to mourn her, but many grateful whites.

### SEARCH FOR GRAVE.

Chipeta, accompanied by McCook and other members of the tribe, visited Grand Junction yearly, and it is believed that on these occasions she visited the secret grave of Ouray. On her last visit, a year ago, she underwent an operation for cataracts of the eye. But she could not endure the confinement of the hospital and returned to her home rather than submit to treatment. She was almost blind at the time of her death.

At one time Chipeta owned many cattle and large bands of sheep, but in her declining years most of her property was lost. Although she would not learn the English language, preferring to remain true to Indian ideals and traditions, she was always friendly to white people.

It has been suggested that she be buried beside her husband if Chief McCook will tell where his grave is, and that a fitting memorial be erected in honor of the chief and his wife, who did so much for people, both red and white, in eastern Utah and western Colorado.



Wash Star - April 2, 1925

## Medicine Man Held In Papoose Burial Murders Cellmate

### U. S. to Prosecute for Death of Child and State for Other Slaying.

By the Associated Press.

CORTEZ, Colo., April 2.—An aged Indian medicine man of the Ute tribe in southwestern Colorado and his son-in-law were prisoners here today while "paleface" brothers set in motion laws of civilization to exact penalties for the death of a papoose buried alive in accordance with tribal rites and for the killing of a Mexican.

Chided for bringing about the death of the infant, Mormon Joe, the medicine man, tore a leg from a chair yesterday and clubbed Joseph Chavez, Mexican cellmate, to death. Chavez was held for bootlegging and was killed by the Indian before other prisoners or the sheriff could intervene.

Federal officers were to arrive from Denver today to take charge of the investigation, as the burial was on an Indian reservation under Federal charge. The State, however, will probably prosecute for the killing of Chavez, which occurred outside the reservation.

The Government charges that Pate Nay, the son-in-law, whose squaw recently died, wrapped the body in a blanket with the child and buried them on "coerion of Mormon Joe." The bodies were exhumed on the reservation last week. The verdict of a coroner's jury was that the infant was buried alive and that its mother died of natural causes. Pate Nay is held on a murder charge and Mormon Joe as an accessory.

## MORMON JOE GETS PRISON FOR KILLING

### Jeered for Burial of Live Baby, Slew Mexican With Table Leg.

By the Associated Press.

CORTEZ, Colo., April 4.—"White man's justice" was visited today on Mormon Joe, aged Ute Indian medicine man, and tonight he is en route to the State penitentiary at Canon City, under sentence of from 15 to 25 years for the slaying of a fellow prisoner in the Montezuma County jail.

Through the lips of Supt. McKean of the consolidated Ute Indian agency, Mormon Joe pleaded guilty to second-degree murder and was sentenced immediately.

The medicine man slew Joe Chavez, a Mexican prisoner in the jail, when the latter glibbed at the Indian for his part in the alleged burial alive of his granddaughter beside the body of his daughter. Enraged at the taunts, Mormon Joe tore a leg from a table and clubbed him to death.

#### Held for Baby's Death.

Mormon Joe, together with Flat Nay, his son-in-law, were held by the Government for the alleged murder of Nay's 13-day-old girl, who, it was charged, was buried alive by the side of its dead mother on the advice of the medicine man, who attended the sick woman.

A coroner's inquest found Nay responsible for the death of the papoose, and held Mormon Joe as an accessory to the crime.

Nay tonight is en route to Pueblo, Colo., where his case will be laid before a Federal grand jury next Tuesday. Mormon Joe's case also will be considered.

Mormon Joe's conviction of murder will result in the virtual nullification of the Government's accessory charge against him, United States District Attorney Stepan at Denver predicted.

"Of course, any indictment, if it is returned, will stand," he said, "but by the time Joe is released from prison the affair probably will have blown over and the charges will not be pressed."

Wash Star - April 5, 1925



## Indians Make a Great Plea.

The Ute chieftains were accompanied to the Great White Father by two young interpreters from the Carlisle Indian School, two United States army officers—Capt. C. P. Johnson and Col. Rogers, the commandant at Fort Mead—and Francis E. Leupp, commissioner of Indian affairs. The six chiefs discarded most of their war trappings, wearing plain American clothes, but retaining their moccasins and going bareheaded. The long, jet black hair fell over their shoulders.

The pow-wow with the President was watched with deepest interest by a number of visitors waiting to see the chief executive. Through Mashushi, their chief, and Appak, the head of their council, the Utes told the President about their grievances. They declared that they could not live on the allotments of land granted them in the Uintah reservation in Utah at the time their lands in that state were opened to settlement.

The allotments, they aver, are too small, and the result is that they are surrounded on all sides by white settlers, giving them none of the freedom they have been accustomed to. They begged permission to transfer their residence to the Cheyenne river reservation of the Sioux Indians.

By careful and patient questioning the President could gather nothing specific except that there is a general feeling of unrest among the 395 men, women and children composing the White river band. They were asked what they expected to do if they were allowed to go among the Sioux, and how they would earn a living. They said they would be good, and that a kind government would furnish them with food and clothing. They practically admitted that they did not like work, and that they had rather be where free rations are given by the government. They did not have this beneficent treatment at their own reservation.

The President did not make any promises to the big chiefs, but said that he would give them an answer later on. At luncheon in the afternoon he entertained Commissioner Leupp, Col. Rogers and Capt. Johnston, the subject being gone over again.

The Ute band is now held as prisoners at Fort Meade, S. D., having been taken there when stopped on their long tramp across country.

They will be kept there until the President decides their case. Their request could not be arranged unless the Sioux granted permission for them to purchase lands on their reservation, which they desire to do from funds procured by the opening to settlement of their reservation.



# Inhuman outrage White men murders several

Utes

## The Murder of Ute Indians.

LARAMIE CITY, July 3.—The best information which can be obtained in relation to the recent Indian difficulty at Rawlins, develops the fact that a dozen reckless men went out and attacked a gang of Utes, without any cause or provocation, killed six or seven, and wounded as many more, capturing several of their horses and other property. The Utes had committed no depredations and had been perfectly peaceable. It is believed that the affair was a cold blooded inhuman outrage by whites, for which they should be promptly punished, and the Indians satisfactorily compensated by the general government.



## RATION DAY FOR THE UTES.

Every Brave Is on Dress Parade, but  
the Squaws Have to Carry  
Away the Provisions.

## MORE DOGS THAN CAN BE COUNTED.

Get \$14 in Cash Each Year and Draw Their  
Clothing for the Winter  
Each November.

It being Wednesday, the day for weekly rations, while I was in Durango, the southwestern part of Colorado, I visited the Government post, on the reservation, says a Denver correspondent of the Springfield Republican. We left the railway at Ignacio, twenty-five miles from Durango, where we found the Indian mail-carrier, who invited us to ride in his mail wagon to the settlement, two miles distant, and we were very happy to accept his hospitality.

He was gayly dressed, with his feathers, &c., looking young, although we found he had three wives. His name was Julius Buck, and he was one of the most intelligent of Indians. Two English women accompanied me, and we enjoyed the ride, the perfect day and our novel driver.

The stretch of country that was in sight was gray with sage-brush, a pretty river winding through it. There were tents, with a few board sheds by their side, scattered here and there, with an occasional group of Indians galloping at full speed, showing off their graceful riding. Thin blankets were dropped from their waists, showing the gay sleeves, ornaments, &c.

Ten or a dozen buildings comprised the Government post, most of them rough inside and out, but answering their purpose till the Government decides whether the Indians shall stay here or be changed to a more desirable location. The present one is 110 miles long and fifteen wide on the borders of Colorado, an awkward shape for both Indians and Government.

### INDIANS ON PARADE.

At 11 o'clock the Utes began to make their appearance dressed in the gayest attire, the bucks generally on horseback and the squaws in their carts or wagons, four to the seat, and the spaces between filled with papposes, big and little. All the squaws were painted, each according to her own fancy, some of them most hideously. The men also were painted.



The hair of the women was rather short in the neck, black as it was straight, and served for hats. The men had long hair braided in two braids, unless they had lost friends, when it was cut off. Shawls were all the squaws needed for wraps, and their gay beaded belts and buckles, necklaces and beaded boots could be seen to advantage.

The dogs came, too, and but few looked like our domestic ones. I was told that there were 3,000 on the reservation. One of the agency officials told me he counted eighteen in one hut.

The men had their share of ornaments, consisting of large breast pieces of beads and bone ornaments, belts, feathers, beaded boots, &c. Each one had a belt full of cartridges and a big pistol or knife by his side. The bucks gather in groups about their horses and the squaws sit down on the ground in the bright sunshine gossiping or with their blankets spread out for a card table. The piles of silver pieces were rapidly changing places, making some merry and others sad. The names of the games of cards were mente and coonca.

#### AT THE STOREHOUSE

One o'clock came and the storehouse was open, the men staying outside and the women crowding into the building, although a big Indian stood at the door to keep them from being crushed to death. A boarded sort of counter ran across the end of the building with a door at each end. As they came in at one door, they came to the secretary first. Each squaw is expected to have a card and a bag for flour and another to put coffee in one side and salt in the other.

The secretary checks the name on his book and says two, one or four, as there are members in the family. Then the clerk puts a box of baking powder, and a scoop of flour (3½ pounds in each scoop) into the bag for each member. It was interesting to watch them—some teasing for a little more. Some of them said they had no bags, hoping to have another given, but the clerk understood them and told them to hold up their shawls; they soon brought out their bags, which they had concealed, laughing roguishly. Moving on, the procession came to an Indian sitting on a stool on the counter giving to each squaw sugar or salt (salt is given one week and sugar the next), coffee and soap. The last donation is a big piece of beef which is carried away on the shoulders or under the arm. They were all happy and good natured and all were in good condition, if fat was indicative.

#### SPIRITS IN THE FISH.

Some of the Indians are self-supporting, have good farms and plenty of money, horses, sheep and goats. There is but little hunting to do on this reservation. They think there are evil spirits in the fish and do not eat them. There was a squaw very sick near the post; a bed in the house was refused, as she preferred a tent. Everything was done for her. Her old buck came in and told her to get up or die. She finally rallied, and as soon as he saw she was going to get well, he was very attentive to her. I asked the colored man, who was interpreter, what religion they had. He said he had been with them sixteen years and could not see that they had any. They try to keep off evil spirits and look forward to a happy hunting ground. They bury their dead in the night in some hidden place, and a man's life is in danger if he follows them or tries to find the place out.

They do not have ghost dances now, but an occasional bear or dog dance. They dance around a tree or do something with drums and a great pow-wow. Be-

fore the last dance the boiled dog is brought in and when the dance is over each one eats a piece with melons, &c. The bucks only partake of this festivity. They have a Mexican Presbyterian minister who labors among them, but with little success, I judge.

#### NAVAJOS ASK NO AID.

An occasional Navajo and Apache came in, and rations were given to them, but the Navajos are quite self-supporting and ask nothing from the Government. There are three different tribes among the Utes, Capota, Moache and Weemeemuche. Their chiefs live much like others with their families.

Chief Severo is quite an important man. He has put off his old squaw and taken a young one, tall and good-looking. She has embroidered herself a very handsome buckskin dress, and made quite a display at the recent sunflower carnival at Colorado Springs.

The names of the men are quite simple, like Buckskin Charley, Chief Ignacio, from whom the station is named; White Wing, Pablo, &c. The names of the squaws are more complicated, as Ponacau-ne-at, A-cate-weep, Chegats—meaning duck, name given her for her walk—Matches, for she is so full of mischief, playing tricks, &c. They all have English names given them. Matches is Polly Marcy. Chegats is Betsy Parker.

Once a year all the Indians receive their annuity from Government bonds, which amounts to about \$14 apiece. Then they pay up dues, gamble and celebrate generally.

#### GET CLOTHING IN NOVEMBER.

There are storehouse buildings. In one there are boxes of clothing, hats, cloth, gingham, linsey wool, &c., for the squaws. Each man has a suit of clothes, overcoat, flannel shirts, socks, &c., but some of them are very sensitive and will not wear Government clothes, and often trade them and stick to the abo-

riginal costume. The clothing is given to them in November.

In another building were all sorts of agricultural implements, axes, ploughs, rakes, hoes, saddles, wooden bowls and some kitchen utensils, which are given out when called for. The agent, Mr. Day, has a son who has charge of the farming interests. One man has the care of the blacksmithing, shoeing horses, mending tools, wagons, &c.

There is a physician and a post trader, who keeps a store where he sells all needed articles. Then there are clerks and policemen. The latter are mostly Indians, who are faithful in keeping off all intruding Mexicans who come there to sell whiskey.

The Government has a sewing-machine to loan to any one, but Mrs. Severo is the only one who takes advantage of it.

The Utes are noted for their lazy habits, but they are most kindly treated. They seem fond of their officers. One man in charge said many of them were beginning to look upon civilization as desirable, and like to go out in the world. The colored interpreter went with them to Washington when they made their appeal to the Government. They were much pleased with Mrs. Cleveland, and said "Tata, Grandy Cleveland."



Washington (State) Indians

1903 - 1929



# Washington Clippings



# TOLD BY AN INDIAN

Star, Nov. 28, 1903.

## Tales of Fierce Battles in the Far Northwest

### HALF CENTURY AGO

#### FIRST AND LAST ATTEMPT TO OUST BOSTON MEN.

#### Around the Fire in the Tepee of Old Hoo-Sis-Mox-Mox—A Fierce War.

(Copyright, 1903, by Charles N. Crewdson.)  
Written for The Evening Star by Charles N. Crewdson.

One windy, rainy morning I went to the tepee of old Hoo-sis-mox-mox (Yellow Hair), who had come to visit his friends among the tribes of the Umatilla reservation at the time of their midsummer powwow. I had seen him and wanted to have a talk with this veteran Palouse chief born over a hundred years ago.

The old man was not at home. Several young Indians lay in the dripping tepee, stretched upon their blankets. As I started to leave the shelter of the wigwam one of the young fellows rose to his elbows and said to me:

"My friend, you had better not attempt to go until the storm is over. Besides I fancy Hoo-sis-mox-mox will be back pretty soon. You will find (I learn you are a newspaper man) that he can tell you many thrilling stories. He knows scarcely any English, but as I am familiar with both his language and yours I shall gladly act for you as interpreter."

"You will certainly be capable of doing that," said I to the young man.

"I suppose I should," he answered back. "Only a short while ago I held a chair at Che-ma-wa, the Indian College, you know, near Seattle."

"You see, I am just on a visit to some of my friends and relatives who belong to the tribes of this reservation. I am a Yakima, yet I have here many kin folks. And, there is a great pleasure sometimes in casting aside the conventionalities of civilization."

"The blanket? Oh, that is the most comfortable thing to wear when one lives in a tepee. It serves for coat, overcoat, bed and cover. I lived the Indian life for four years once, but hadn't had on a blanket for a long time until yesterday. Here, pull off your coat and try one."

I wrapped myself within the folds of the bright woolen.

"Now, take a cigarette, half close your

told by friendly Nez Perces away over in Idaho of the forthcoming battle of Walla Walla, in the state of Washington, several days before it took place."

#### Two Veterans.

While I was listening to Stonewall Jackson tell of these customs of the Indians old Hoo-sis-mox-mox came in. A hardy, white-whiskered, buckskin-clad old man was with him. The companion of Yellow Hair, I soon learned, was Bill Woodward, a famous, old-time western scout. The two were wet. A young squaw placed a pile of sticks in the center of the tepee to make a fire. She didn't strike a match. Instead she took a bow and wrapped the string around the stick. This drill she placed on a piece of wood and began to saw with the bow so as to work the drill against the wood. Pretty soon sparks lit the dry shavings the squaw had placed around the base of the drill. With these she started the fire. The smoke rose and, curling out of the blackened top of the wigwam, mingled with the raindrops.

"But we are forgetting about the war," said my new friend.

"Yes, tell me of it," I spoke up eagerly.

"No, I had better let Chief Hoo-sis-mox-



Daughter of Chief Ka-mi-a-kiu.

mox do that if he will. He was all through it."

My interpreter spoke to Yellow Hair, explaining that I wished to know about war. The old chief motioned me to a place near him. Stonewall Jackson sat between us. The drowsy young bucks also came to the fire and squatted about it, drawing around them their blankets. We all sat around the crackling blaze. A prominent figure in the circle was the old scout, Bill Woodward.

"The chief says that he had better tell you first about the great council," said my interpreter. "You know, as I have told you, there was a bad feeling among the Indians all west of the Rockies. Down south of Portland in the Rogue River valley there was trouble, and up around Puget sound there was also an outbreak. Matters were not so serious in these regions, however, as in the Walla Walla country. The President empowered I. I. Stevens, who was then governor of Washington territory, to treat with the Indians. The governor called a great council that he might try to induce them to give up the larger portion of their lands and go on small reservations. This was the famous Walla Walla council which took place near here in the summer of '55. This is the powwow of which Hoo-sis-mox-mox says he will tell you."

#### The Big Pow-Wow.

The old chief sat flat upon a buffalo skin. He now let his striped blanket drop behind him. He was going to use his hands. An Indian can't talk without making signs. His long, yellow hair fell over his slightly stooped shoulders. His eyes were clear. But for the tremor of his lips, in seeming, he was not a hundred years old. But his story was soon to bespeak his age.

"Long time ago," old Yellow Hair began, "first Boston man (Lewis and Clark) come this country. I papoose that time. My grandfather chief Palouse tribe. Boston man give him (my grandfather) flag. Flag have stars—all same heaven nighttime."

Here the old chief pointed upward.

"First Boston man and my grandfather

long time Boston man bring Nez Perces Book of Heaven. Nez Perces believe Boston man talk straight. Nez Perces obey law of Great White Chief in Washington, Nez Perces chief, Lawyer, sign him paper."

"Young Chief talk. Young Chief say: 'Boston man, I show you my heart. This country all same Injun mother. This country give Injun birth; this country give Injun suck. If Injun say, 'Boston man, sell your mother,' how Boston man feel? Cay-use Injun want keep their country. Cay-use Injun no want Boston man house. Boston man money, Boston man book. Young Chief no sign paper."

"Five Crows talk. Five Crows say: 'I no sell land. One time I talk with Earth. Earth say: 'Great Father put Earth here take care Indian. Earth make him roots for Indian, grass for pony.' One day I talk with Water. Water make him talk all same Earth. Great Father say Injun no sell his country."

"O-whi talk. O-whi say: 'O-whi be afraid Great Father be mad if O-whi sell land.'"

"Yellow Bird talk. Yellow Bird say: 'Injun skin red; Boston man skin white. Injun eye, Injun eye; Boston eye, Boston eye. Injun heart, Injun heart; Boston heart, no Injun heart. Yellow Bird no know what Stevens mean. Yellow Bird wants wait.'"

"Ka-mi-a-kin no talk."

Thus old Hoo-sis-mox-mox told us of the great council which finally resulted in all the Indians signing the proposed treaty. By its terms the Indians represented at the powwow ceded to the whites all of their country, except three reservations—the Umatilla, the Yakima and the Nez Perces. The government got the fine land of the northwest for how much per acre? Two cents!

"Could you blame the Indians after this for their treachery?" said Stonewall Jackson to me as he explained more fully the words and meaning of Yellow Hair. "They signed the treaty because they were told they had to do so. Then they at once prepared for war."

#### Fight at Walla Walla.

"The only tribe that kept its word was the Nez Perces. In a few days all of the other tribes, urged on by old Ka-mi-a-kin, the sullen Yakima chief, who at the powwow 'no talk,' began killing settlers. The whites raised a volunteer regiment and took the field. My father was one of them. They met the Indians in battle at Walla Walla."

"And you bet it was a great scrap, too," broke in the old scout, his eyes gleaming as he recalled the lively incidents of his young days out west.

"You were in the fight at Walla Walla, then," I asked?

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"They was sly devils. Next mornin' we thought they had all gone. We struck into the brush. All at once they popped up again. And what do you reckon they'd done? They'd tied dry grass in their hair and on their backs so that they looked jus' the same color as everything around 'em. They dug holes and got into 'em, and we couldn't tell where an Injun was. But I reckon we got about twenty of 'em jus' the same. You know you can't tell how many Injuns you kill, because they always carry off their dead to keep you from scelpin' 'em."

"I'd like to tell you more about the scrap, but the rain's kind o' let up and I've got to be goin'. My mules got out of the corral last night. I've got to round 'em up."

When the flap door of the tepee had closed behind the old scout I asked my educated half-Indian friend if the battle of which we had just heard closed the war.

"Oh, no," said he. "After the battle of Walla Walla and a few other fights a second





for you as interpreter."

"You will certainly be capable of doing that," said I to the young man.

"I suppose I should," he answered back. "Only a short while ago I held a chair at Che-ma-wa, the Indian College, you know, near Seattle."

"You see, I am just on a visit to some of my friends and relatives who belong to the tribes of this reservation. I am a Yakima, yet I have here many kin folks. And, there is a great pleasure sometimes in casting aside the conventionalities of civilization."

"The blanket? Oh, that is the most comfortable thing to wear when one lives in a tepee. It serves for coat, overcoat, bed and cover. I lived the Indian life for four years once, but hadn't had on a blanket for a long time until yesterday. Here, pull off your coat and try one."

I wrapped myself within the folds of the bright woolen.

"Now, take a cigarette, half close your



#### Hoosis-mox-mox.

eyes, dream and you will be an Indian veritable," said my new acquaintance.

Comfortably stretching out, I little cared for the rain storm or the return of Yellow Hair. I learned from my companion, whose name was Stonewall Jackson, that his father soon after the civil war had come from Tennessee to the state of Washington, and, like many of our pioneers, married an Indian girl. My friend, then, was an educated halfbreed.

"You have tried on, then, both the wild life and the civilized. Which do you like the better?" I asked.

#### Would Choose the Wild.

"Why, certainly I prefer the civilized life, but can you not see how those who have been reared close to nature's heart would choose the wild? It must have been some satisfaction to my mother's people to roam at will over this vast country and have no barbed wire fences in their way and no signs stuck about, 'Keep off the grass.' Their tribal warfare was only daring sport. And wait until you see the big parade! You will say that it equals a pageant of kings.

"At any rate, when the Indians were called upon by the whites to give up the larger part of their country—they fought."

"That was in the war of '55?"

"Yes; in what is known as the Yakima war, because it was led by Ka-mi-a-kin, head chief of the Yakima Indians."

"Your mother's people?"

"Yes."

"Well, what was the cause of that war? I know that you can discuss it fairly, as you have in you the bloods of the two races."

"There were many causes. In the first place, I must say for the Indian that until he was badly abused he was always very good to the white man. Read the journals of early explorers and you will find that all of the tribes in this country, with the exception of the Wishrams, were kind to the whites, giving them ponies and, at times, dividing with them their scanty stores of food. The Indians were confiding, and traders among the pioneers took advantage of them, exchanging worthless trinkets for valuable furs. The missionaries tried to teach them that their inherited religion was false. Settlers poured in and occupied their lands. They stood everything but being driven from their pastures and hunting grounds. This was the culminating cause of the war.

#### A Fierce War.

"And it was a fierce war, too. All tribes from the Pacific to the Rockies acted in concert. They made their first and last great attempt to oust the Bostons, Boston-man, you know, is what the Indian calls the white man, because the first expedition of whites to this country was from Boston. The Boston man then was gradually driving the Indians from their lands. The various tribes made simultaneous attacks at places many hundred miles apart."

"But how could they do this? They couldn't use telegraphic instruments," said I.

"Oh, yes they could—literally, telegraph meaning, 'write far.' The Indians have always had a method of signaling which is almost as quick as telegraphing. They do this by building fires that send up columns of smoke. For example, a fire left to burn two minutes, then put out and started again after two minutes, is to the Indian what the clicking of the key is to the telegraph operator. When Custer was killed Indians told Mrs. Custer of it the next day after it happened. She was at Fort Lincoln—over three hundred miles from where her husband was massacred."

"Are the Indians then always on the lookout for signals?" I asked.

"Oh, yes, continually when they apprehend war. They send runners from tribe to tribe of those allied and establish a signal code; they appoint signal stations. These are along the trails. The Indians, you know, away before the times of the whites, had a trail clear from the mouth of the Columbia to the Mississippi. They are always built high up on ridges; the Indians, fearing surprise, never travel in a valley."

"But didn't the whites sometimes interpret these signals?"

"Yes, sometimes. But they were unable to help themselves much, and they could not answer back. My father has told me that during this very war of which we speak a band of whites coming west were

#### Daughter of Chief Ka-mi-a-kiu.

mox do that if he will. He was all through it."

My interpreter spoke to Yellow Hair, explaining that I wished to know about war. The old chief motioned me to a place near him. Stonewall Jackson sat between us. The drowsy young bucks also came to the fire and squatted about it, drawing around them their blankets. We all sat around the crackling blaze. A prominent figure in the circle was the old scout, Bill Woodward.

"The chief says that he had better tell you first about the great council," said my interpreter. "You know, as I have told you, there was a bad feeling among the Indians all west of the Rockies. Down south of Portland in the Rogue River valley there was trouble, and up around Puget sound there was also an outbreak. Matters were not so serious in these regions, however, as in the Walla Walla country. The President empowered I. I. Stevens, who was then governor of Washington territory, to treat with the Indians. The governor called a great council that he might try to induce them to give up the larger portion of their lands and go on small reservations. This was the famous Walla Walla council which took place near here in the summer of '55. This is the powwow of which Hoosis-mox-mox says he will tell you."

#### The Big Pow-Wow.

The old chief sat flat upon a buffalo skin. He now let his striped blanket drop behind him. He was going to use his hands. An Indian can't talk without making signs. His long, yellow hair fell over his slightly stooped shoulders. His eyes were clear. But for the tremor of his lips, in seeming, he was not a hundred years old. But his story was soon to bespeak his age.

"Long time ago," old Yellow Hair began, "first Boston man (Lewis and Clark) come this country. I papoose that time. My grandfather chief Palouse tribe. Boston man give him (my grandfather) flag. Flag have stars—all same heaven nighttime."

Here the old chief pointed upward. "First Boston man and my grandfather smoke him pipe," he continued. "First Boston man tell my grandfather about Great White Father in Washington, all same Roosevelt now. My grandfather say to first Boston man: 'Earth your mother; earth my mother; Boston man and Injun brother.' My grandfather give him (first Boston man) heap pony. First Boston man go to great water where sun go down. My grandfather keep him flag. He say to Palouse people: 'Great White Father in Washington heap good man. Palouse Injun be good all time to his people.'"

Old Yellow Hair as he told me of his grandfather held up one hand. With the other he took mine and touched with it his little finger. "That me," said he. He next had me touch his ring finger, saying, "That my father." When I touched his middle finger, "That," said he, "my grandfather." "My grandfather die," the old chief went on, "my father chief. My father keep him flag. Heap Boston man come. Boston man take heap Injun land. Boston man tear him breast of Mother Earth. Bimeby, Governor Stevens say he want all Injuns come big powwow Walla Walla. All Injuns make him smoke (the signal fires).

"Injun come powwow. Summer, long time, Walla Walla. I big man; first papoose big Tilicum (warrior) that time. Heap



Bill Woodward, the Indian Scout.

tribes come. First come Nez Perces Injun, 2,500; Lawyer chief. Cayuse Injun come; Young Chief, chief. Walla Walla Injun come; two chief—Five Crows, Yellow Bird. Umatilla Injun come; Owli chief. Yakima Injun come; Ka-mi-a-min chief. Five thousand Injun all."

#### Coming of the Tribes.

The Hoc-sis-mox-mox told us in detail how each tribe came. He made marks on the ground to show the spots each chose for his camp. The large band of Nez Perces came first. A mile away they stopped. Only the chiefs rode to greet the governor. Then at a signal the whole 2,500 painted Nez Perces galloped in single file, encircling in a spiral the small troop of whites. They being friendly pitched their tepees near to that of the governor. The other bands came with a like show. But none of them was friendly. When the governor offered them tobacco they did not take it. This foreboded evil.

"Governor Stevens stay long time—one moon. He take leaves, make harbor, keep sun away. Some day Stevens make him big eat under arbor. First time heap chief no come. Bimeby all chief come big eat. Every day Stevens make him heap talk. He say he want Injun name on paper. He want Injun give Boston man heap land; he want Injun go on reservation all same Injun got him reservation this time. Injun go on reservation. Great Father in Washington give all chief heap money every year. Great Father in Washington give all Injun money; give all Injun blanket, shirt, gun, heap thing. Great Father in Washington make him Injun house all same Boston man. Great Father in Washington make him Injun know book.

#### Heap Much Talk.

"Injun talk. Lawyer, Nez Perces' chief, say: 'Nez Perces Injun know Boston man

Walla."

"And you bet it was a great scrap, too," broke in the old scout, his eyes gleaming as he recalled the lively incidents of his young days out west.

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When the flap door of the tepee had closed behind the old scout I asked my educated half-Indian friend if the battle of

Walla Walla and a few other fights a second council met. But the Indians would

not make terms. They were finally overcome in the north. Yet they came near wiping out the entire command of Colonel Steptoe. This officer had gone to the Palouse country to build roads. He left most of his ammunition behind. He met the Palouses and the Coeur d'Alenes. They professed friendship, but they talked among themselves, planning a massacre. Timothy, a Nez Perces chief, who was acting as guide to Steptoe, stepped up to Saltese, the Coeur d'Alene, and said: 'What for you talk two tongues? You say white man you be his friend; you say your people you kill Steptoe.'

#### Steptoe's Escape.

"Luckily it was near nightfall, and Steptoe was able to defend himself until dark. That night the enemy surrounded Steptoe. Thinking that they could best secure their prey the following morning, they gave up the darkness to the revel of a scalp dance. But Timothy went on a scout and found an unguarded pass. Through this he led Steptoe's company, and within twenty-four hours got them to the Snake river, where friendly Nez Perces squaws ferried them across out of the hostile country."

"It required severe measures to end this war. Colonel Wright, however, was the man for it. He came to Spokane Plains and gave battle to the Indians there. Hoosis-mox-mox here was leading one of the hostile tribes then, the Palouses. He can tell you about this better than I."

"Wright come," began old Yellow Hair. "Injun say, 'We no let him slip away all same Steptoe.' Wright no Steptoe. Steptoe say he come make road. Wright say he come fight. Wright catch him Injun pony—two thousand pony. Wright kill him all Injun pony. Injun say, 'Wright heap big Boston.' Wright fight Injun, Spokane close. Injun fight. Bimeby Wright shoot big bullet—big all same head. Injun say, 'What mean big bullet?' I say Ka-mi-a-kin, Yakima chief: 'My grandfather time first Boston man give Injun flag. Injun say he keep law great white chief in Washington. This day Injun fight Boston man. Great white chief tell Wright shoot big bullet, make Injun keep law.' Ka-mi-a-kin say: 'Injun fight little bullet; Injun no fight big bullet.' Great Boston chief Ka-mi-a-kin give Wright gun; all Injun give Wright gun."

"Yellow Hair no more fight him Boston man. Yellow Hair heap glad. Yellow Hair been good Injun since that day. You stand on this land—Boston man; I stand on this land—Injun. Same Father make Boston man make Injun. Boston man all same Injun brother."



# INDIANS AT SCHOOL

Boys and Girls on the Umatilla Reservation.

STUDIOUS AND BRIGHT

TAUGHT TO BE NEAT IN PERSON AND HOME.

Up-to-Date Civilization Among the Children of the Tepees.

(Copyright, 1903, by Charles N. Crewdson.)  
Written for The Evening Star by Charles N. Crewdson.

"Don't you think for a minute that my children are not bright," said the superintendent, Miss Gaither, to me as we sat upon the front porch of her residence in the Umatilla reservation school grounds. "My boys and girls do everything around here. The boys mow the lawn out there and the girls take care of the flowers. Two of my little women took it upon themselves to tend these Virginia creepers which shade this porch. And don't you think they are pretty? Now, I just want you to come and see our buildings."

Miss Gaither led me through the hallways and into the rooms. Every corner was just as slick as a queen's ball room. We went into the kitchen, where the tubs and buckets, washboards and wringers were all in



A Carlisle Girl.

perfect order, and the cakes of soap themselves seemed to have been freshly scoured. Then the dormitories. The sheets smelt clean; every pillow slip was tidy. Next, the kitchen. The kettles looked as bright as new money, and I could see myself in the dishpans.

"We teach the girls to do housework," said the superintendent. "We consider this very important. A good way to get them to leave the tepee, its dirt and disorder, is to show them how much more cleanly and orderly they can make a house. Then, when they do work with their own hands here we can expect more of them when they go home to their wigwams."

"To their wigwams?" said I.  
"Yes, we can civilize the children, but we can't the parents. And most of the girls and boys, when they leave this school, must again live in the tepee, because their fathers will not stay in houses. Now I just want to show you what a nice cup of tea a little Indian girl can make."

"Annie," said my hostess, "you'll brew some tea for us, won't you? There, I knew you would. That's a dear."

The tea was good enough to be Lipton's Shamrock special, and Annie served it like a little lady.

"What do my boys do? Oh, we keep

Dowell will show you some of their drawing."

The work of the Indian children showed the hand of the artist. I could almost smell the fragrance of a wild rose that a little girl had drawn on paper, and hear the chirp of the robin pictured by "Mark Ninthorn, age ten, first grade."

"How strange," said I.  
"Not strange if you think a moment," said the teacher. "Remember that the parents of these children know all about nature. They are always going among trees and flowers and over rocks in pursuit of birds and beasts. If an Indian child is never taught anything else he learns about these things."

"Then, the girls do beautiful needle work," said Miss Gaither. "Let's go for a moment into the sewing room."

## Fine Needlework.

It did not seem possible to me that a little girl whose father lived in the savage state could make such a delicate piece of embroidery as I saw.

"Maybe you would like to see some of the compositions handed in this morning," said Miss McDowell as we passed her door.

The themes of the Indian school kids were very interesting to me. Maybe you would like to read one or two. Belle, having drawn on the top of a page four little chicks running to their coop, wrote:

"Here is Annie. She is feeding the chickens. George is making the coop for the chickens. The hen is making a nice, soft nest, and the mother put thirteen fresh eggs on her nest. And she sits three weeks, when the little chickens hatch out. They say peep, peep, and the hen says cluck, cluck. Then Annie comes. She feeds the chickens. She feeds them soft bread. Here is an old hen with her chickens."

"Umatilla Indian school, first grade."

"BELLE."  
James must have felt the advantages of the house over the tepee when he wrote:

## A Pleasant Home.

"My home is near the Umatilla river, in the northeastern part of Oregon. We like to live by the river, where it is cool and shady. 'The trees are all around my home. We catch many fish in the river. The Blue mountains are not far from here. Wheat fields are on the hills around. I go to school at the Umatilla reservation school and am in the third grade. I live in a tepee now, but some day I will build me a house."

JAMES MCKAY,  
"Age 13 years; tribe Umatilla; third grade."

"Why, I think those compositions are just splendid," said I. "How do you manage to teach them English?"

"Our teachers, whose fathers are white men, do most of the language work. You see, they know both languages well. Some of our teachers were raised right here on this reservation, and at vacation time they spend the time with their families."

"Are these children hard to teach?" I asked the superintendent as we walked back to where the Virginia creepers shaded the porch.

"Yes, rather," was the reply. "The methods must be very simple to make them understand. Then, the larger children are so shy. We really get along better with the little ones, because they aren't so timid."

## At Recess Time.

It was recess now. Instead of piling over each other to get out of the door the Indian children marched out with dignified order. The girls went to their swings; the boys played base ball and foot ball, and got down on their knees at marbles.

"Do they play for keeps," I asked and fight?"

"No," replied the superintendent, "they get fun out of the game itself, and in their play they are very fair. It's cheating, you know, that leads to quarrels."

The largest crowd of boys was over on one side of the play ground, where they all were shooting with their bows and arrows, playing a game they called "arrow." This game and the color of their skin were the only things which reminded me that I was in the midst of the children of savages.

"Are the children always good like this?" I asked as we sat again on the porch.

"Yes, at the close of school," said Miss Gaither, "but after they have spent a summer with their parents in the tepee and gone to a few Indian powwows and dances, some of them are pretty hard to manage when they come back to school. One powwow offsets about three months of our training. Many of the parents have no use for the school and whip their children back into savage habits."

About this time an Indian youth drew near, hiding his face up to his eyes with a long blanket.

"Now, William! Shame on you, sir!" said the superintendent. "I thought you promised me when you graduated that you would never wear a blanket. Now here you come dressed just like all of those lazy boys. Aren't you ashamed, sir?"

"Yes, I am," replied the boy, politely, "but the other boys laugh at me and make me do this."

## Become Landlords.

"That's just the way of it," said Miss Gaither to me. "But the boys are not to blame for it. They leave the school well trained and ambitious, but after that they are not made to work the land they own. They are allowed to rent their property. These Indians all have lots of very fine land. Their income is enough to keep them; they have no incentive to work. And there are not many of us who are going to labor if we can help it. Idleness brings on evil. The boys learn to gamble, and did you not smell whisky on that young boy William's

few miles is a Catholic school—the one founded by Kate Drexel. The children over there, however, are mostly the descendants of the French Canadian voyageurs who, when they came out here for the Hudson Bay Company, married Indian girls. The Jesuits conduct the school. The government, I believe, gives them no aid. You must go over there before you leave. You will find it a nice school."

"That may be," said I—and I meant it,



A School Girl.

too—"but it could not be any nicer than this one. Yours is a model."

Miss Gaither left me for a while where I could see the Umatilla, from the cop-cop and the willow, winding among the rolling hills of Oregon. Some of these were green with waxing grain; others, clothed with native bunch grass, were in color like unto the unplucked skin of a seal. Before the plow had torn the breast of the "Earth-Mother" of the Indian he had lived in that region catching fish from "the water rippling over sand," and chasing the elk over the seal-skin hills. His ponies grazed upon the bunch grass. He was happy. His roof was made of skins of the hunt, yet his tepee kept him warm. He had not gone to school, but he had learned more. He had not heard of the white man, but he worshipped him.

Original Defective







A Carlisle Girl.

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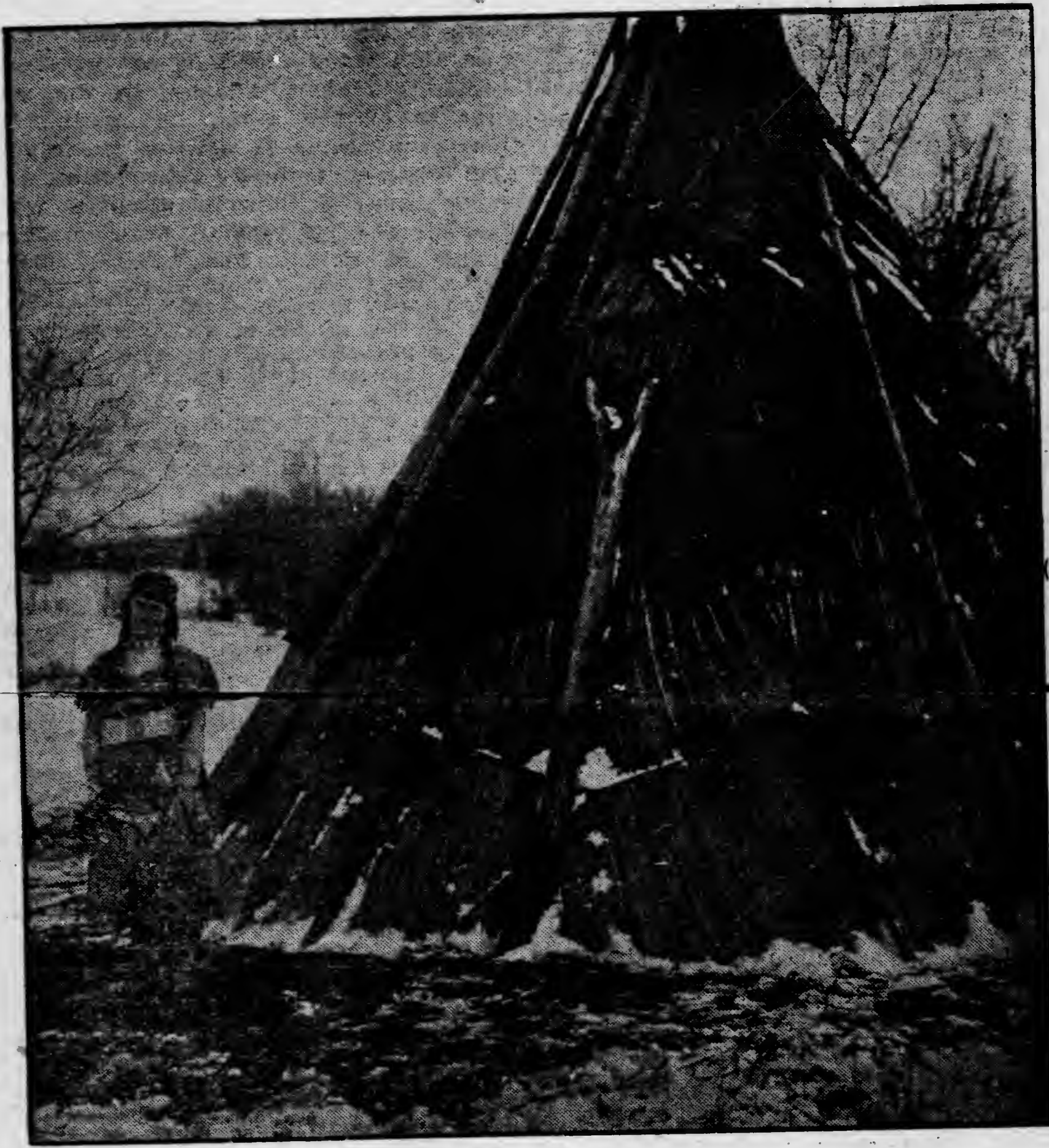
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#### THE SCHOOL TEACHER AT HOME FOR CHRISTMAS.

them busy. Come, we'll go over and see our farm," said the superintendent.

"Now, you see, we have only a few acres here," but look at the things growing. There's corn and wheat, potatoes, beans, peas, beets, turnips—oh, just everything."

#### They Do the Work.

"And do the boys do all of the work?" I asked.

"Yes, every stroke. We have a gardener to show them, but they themselves do the plowing, hoeing and all. I'll tell you, they are not a bit lazy."

"We lay great stress on industrial training both for girls and boys. Their future is in industrial pursuits. They haven't much of a tendency toward professional work."

"But aren't they capable of it?"

"Not so much so as white children just now. In music the girls are slow, and in mathematics we have our chief trouble. Reading and composition, too, is hard for them. But I ought to take back part of what I said, because in geography and nature study they do just splendidly. Come, we'll go into the class room and Miss Mc-

breath? But after all I suppose they are no worse than the sons of wealthy men back east."

"But that's not the worst of it. The girls! They leave here little ladies, but their tribe and their fathers even taunt them. Then they, too, take to the blanket and soon become the wives of the worthless young men."

"I've had two girls, though, of whom I am proud. One of them is now at Carlisle, Pa. She is the daughter of Dr. Cash Cash, an Indian physician. The other we named Maud Johnson. She also went to Carlisle. She came home and is soon to marry a nice white man. And she will make him a real good wife, too."

"Well, can all of your graduates go to Carlisle?" I asked.

"Oh, yes, that's what all of the 300 Indian schools are for—to prepare Indian children for college. They need not go to Carlisle, as there are three other Indian colleges—one in the state of Washington called Che-ma-wa, another at Haskell, Kan., and still another in Arizona."

#### Kate Drexel's School.

"You have just this one school on this reservation?"

"Just one government school. But over a



# Right of Hunting under Treaty.

## Sluiskin Alive; He Balks Forest Ranger

Famous Indian Chief and Braves  
Hunting in Rainier Park.

TACOMA (Wash.), September 9.—  
According to news received today  
from a forest ranger, Sluiskin, a fa-  
mous chief, and a party of about  
twenty Indians are hunting in the  
eastern valleys of Rainier National  
Park, contrary to law.

The ranger told them to move out,  
but Chief Sluiskin, who is about 82  
years old, produced a treaty made  
with Isaac Stevens, Governor of  
Washington territory in 1854, which  
gave the Indians the right to hunt  
anywhere in this section. The na-  
tional park authorities have tele-  
graphed to Washington for instruc-  
tions.

Sluiskin is the Indian who in 1870  
guided Van Trump and Stevens to  
the mountain when they made the  
first ascent of it. Sluiskin, until heard  
from today, was generally believed  
to be dead.

St. Chronicle - Sept 10, 1915  
Sept 10, 1915



Colville Wash<sup>n</sup>

Indian Girl  
author





*Boston Traveler, April 30, 1922*

### INDIAN MAIDEN AUTHOR WRITING LEGENDS OF HER RACE

“Mourning Dove” Is a Member of the Colville Tribe of Indians in Northeastern Washington. She Is a Student of the Folklore of the Indians and Is Writing the Legends as She Heard Them When a Child. She Has Collected Valuable Data, Along This Line, from the Old Indian Tribes in the Pacific Northwest. Recently, She Was Elected to Life Membership in the Spokane Historical Society, as an Appreciation of Her Research Work. (Wide World)



DEC. 10, 1923

# MEMORY EXPERT TO GIVE LECTURE

364 ———  
Man Who Won Contest With  
British Champion to Ex-  
hibit Remarkable Talent.

Charles W. Hamley, called the world's greatest memory expert, will give an address on memory and memory cultivation tomorrow evening at the Metaphysical library, 1023 Seventh street. Mr. Hamley is an American Indian of the Yakima tribe, an ex-service man, who established his right to eminence by meeting and defeating the British memory champion in a public contest in Paris after the war.

In his address tomorrow evening Mr. Hamley will tell of some of the things that memory training can accomplish, and will illustrate with some startling examples of what his own training has accomplished. On the occasion of his public demonstration in Paris, Hamley repeated a series of numbers called out to him from 40 different persons in the audience of the theatre, pointing to the person who had given the number in each case. On one occasion he went to hear a lecture by John Kendrick Bangs, American humorist, and later repeated the lecture to Mr. Bangs, word for word.

Mr. Hamley wears as a watch fob a silver-inlaid 20-franc chip from the Monte Carlo casino. The souvenir was presented to him at Monte Carlo for his memory stunts at an entertainment there. One of these was the re-naming in order of all of the cards in a deck after the deck had been carefully shuffled and shown to him one at a time.

The lecture tomorrow evening will be open to the public without charge.



**CHIEF YOWLACHE,**  
Yakima Indian, who  
will create the leading  
role in the Indian opera,  
Zuniana, to be produced in  
Los Angeles in the fall  
under the direction of Rita  
Greene Breeze.



—Photo by Curtis Studios, Los Angeles.

By MINNIE MARSHALL

**T**HE AMERICAN INDIAN CENTER ASSOCIATION is progressing rapidly in the effort to help the American Indian, according to Rita Greene Breeze, author of the score, Zuniana, the Indian opera to be presented in Southern California in the fall.

When the music drama is successfully launched and becomes a self-supporting enterprise, the next step of those behind the undertaking will be to surround the Indian Theater with a representative Indian village built in the pueblo style of architecture in which will be exhibited and sold the handiwork of the various tribes. The articles consist of rugs, blankets, basketry, pottery, jewelry, hornwork, beadwork and other articles identified with Indian industries or inventions. They also will have these articles shown in process of manufacture.

A cafe, in which dishes of purely Indian origin will be served, is also planned, the cafe to be operated in the grounds surrounding the theater. Another feature of the project is to secure all exhibitors, salesmen and artisans from the different reservations so that all profits not needed in the expansion of the enterprise will go to the Indians themselves.

Europeans say that America lacks the soul of art, that it can make money, but has nothing original except jazz music, to enter in competition with the art products of Europe and Asia. Zuniana, with its village, will offer an opportunity to refute this statement. It will train the Indians to develop their own music themes, to conduct a research that will revive original patterns for rug making and pottery and from them to evolve new designs, to create a demand for the beautiful and intricate jewelry they once knew so well how to create, to educate their art perceptions and then to induce the world to recognize their talents and abilities and thus gain a market for the product of these fields of industry.

It is not the usual thing to find an Indian trained in the American way of singing. In Chief Yowlache, the young Yakima Indian who has received splendid training from the best schools in the northwest and has had five years' concert experience, Mrs. Breeze declares she has found the ideal voice for the leading role in the opera Zuniana.

He is a finished actor and sings the Indian compositions of our foremost composers as well as the Indian songs of his own race.



*Paradise Star News*

# NEWS

*April 20, 1927*

## Use of Modern Arms by Indian in Hunting of Seals Forbidden

### Tribesmen May Hunt Only With Old-Fash- ioned Canoe, Paddle

SEATTLE, April 20.—An order has been received from the government at Washington by the coast guard to prevent Indian seal hunters from towing out with power boats to the route of the Pribilof Island seal herds, twenty-five miles off the Washington coast.

In consequence, orders have been posted at Neah Bay warning the Indians that they must not use the white man's "piahanims," but must stick to the old fashioned canoe and paddle.

Facing the treacherous storms and currents, the red men used to set out with their big canoes, armed with harpoon and club, and followed and harried the sleek water mammals until their frail vessels were deep laden. Then came the return to the native villages and great would be the feast and rejoicing.

Then came the white men and the seals were slaughtered by the thousands. Great Britain, Russia and the United States took official cognizance of the situation and made a great reserve of the breeding islands. The Indians were guaranteed the right to hunt these seals. But now they must not use the white man's firearms nor his power boats.

San Francisco, Cal.—Examiner  
November 23, 1924

## Siwash Indian Chief, Ill, Tells Of Happier Days

Evening Star, chief of the Siwash tribe was in the detention ward of the Central Emergency Hospital yesterday. Weak and ill, he lay on a cot and compared life in a civilized community with that of his tribe many moons ago.

In the far reaches of the north where a pale moon spills silver dust through the somber aisles of the pine forest. Evening Star lived the wild, free life of his ancestors. With no thought of tomorrow, he and his people hunted and fished. They were happy.

Then the white man encroached on their hunting grounds. Saw mills were erected and the axe of the pale face despoiled the forest.

Evening Star watched the young braves desert the council fire and take up the employment of the white man.

Then the old chief joined the crew of a fishing boat and made several trips to Alaska. Eventually the boat came to San Francisco and Evening Star was paid off. He worked at odd jobs and then he became ill and unable to work.

Yesterday morning he collapsed on the street and was taken to the hospital. Physicians say that Evening Star's next journey will be over the trail to the Happy Hunting Grounds.

SACRAMENTO, CAL.—UNION  
JANUARY 14, 1926

*Wash*

## Indians to Dance To Great Spirit Against Death

SEATTLE, Jan. 13.—(P)—To exhort the Great Spirit to call off ghosts, which have been visiting death upon Indians of the Tulalip reservation, thirty miles north of here during the last few weeks, the Indian medicine men have decided on an old-time tribal tamanaweis dance on January 22.

Creaking of doors and slamming of windows have been followed with almost daily deaths among the tribe, the Indians said. Similar things happened in the past when Night and the Noiseless One appeared among the tribe and took their toll, the redskin sages remembered. A pow-wow and tamanaweis is the only way to allay the scourge, they decided.

LOS ANGELES, CAL., RECORD  
NOVEMBER 30, 1926

## Yakima Indians To Have Court

The good old days in the Yakima tribe of Indians who reside in Culver City, are gone forever. For the tribe is going to have a divorce court, conducted by Chief Yowlache.

There was a time when all that was necessary for a brave to rid himself of an undesirable mate was to say, "Be gone, woman." It was as simple as that. But today, Chief Yowlache, after sitting on the bench with Judge Summerfield, has decided that California divorce laws shall govern his tribe. Yakima divorce customs cause no end of trouble, he says.





Costume of a Yashima Indian Bride, Which, Ethnologists Have Learned, Indicates a Direct Kinship Between the American Indian and the Malay Race.

## Bride's Costume Aids Scientific Research

**A** YASHIMA Indian girl of one of the Oregon tribes recently was married to a brave of the tribe, and her wedding costume created considerable interest. Ethnologists who happened to be present saw in her finery proof of the kinship between the American Indian and the Mongolian people, immigrants from Asia, who are believed to have been the ancestors of the Indians.

The intricate beadwork of her costume, her own decided oriental cast of countenance and certain Asiatic coins on the bridal headdress presented irrefutable confirmation of the theory of Dr. Ales Hrdlicka, perhaps the foremost of American anthropologists, that the ancestors of every man, woman and child in North and South America, at the time of Columbus' arrival, were Asiatics.

It is the theory of Dr. Hrdlicka that the Mongolians began to "dribble" into the new world—which at that time contained presumably not a single human being—about 15,000 years ago. They came over by way of the Behring Sea region, where Asia approaches nearest to America, multiplied rapidly and spread from the Arctic to the Antarctic. Undoubtedly when Columbus came over in his three little ships the people he called Indians—because he thought he had reached India—were already spread over the entire continents of the Western world and its outlying habitable islands.

They were, all of them—the Eskimos as well as the South American Indians—descendants of those early settlers from Asia. The early immigrants were all of

the same yellow-brown racial stock, though of different tribes and even different nations. The stock is today widely distributed in Asia. The type persists in Tibet, China, Korea, Japan and in parts of Siberia. It is conspicuous in Mongolia. There are any number of Mongolian girls who, were they to put on similar dress, would look like the blood sister of the Yashima bride whose recent wedding stirred ethnological research. They would be found to have the same coloring, the same kind of hair, the same dark-brown eyes with yellowish whites, the same prominence of cheek-bones and other facial traits and characteristics.

In Tibet today are found many American Indian tribes, types so distinctive that if the individuals were transplanted to this country nobody would hesitate to take them for Indians. The men, women and children resemble Indians not only in feature, but in dress, and even in the constitution and intonation of their language.

Less than forty miles separate the continents of North America and Asia at Behring Strait. In clear weather American land can be seen from the hills of the east cape of Asia. The primitive Asiatics undoubtedly had boats, and there was nothing to prevent them from crossing Behring Sea, by way of St. Lawrence Island or over the open.

Unquestionably, when the Asiatics arrived, they were content to stay, for they found a better climate, a land full of game animals and fish, and no human inhabitants to fight them or interfere with them.

St. Examiner, July 22, 1928.



## Spokane Lawyer in Noted Case at Washington.

Not often is a case more interesting or important brought before the supreme court of the United States than that argued March 11 on so-called "pocket vetoes" by the president.

It originated in the state of Washington, and grew out of the failure by President Coolidge either to sign or to give to congress his reasons for not signing a bill that had been passed by both houses to permit the Okanogan, Methow, San Poil, Nespelem, Colville and Lake Indian tribes to present certain claims to the United States court of claims. W. S. Lewis of Spokane is attorney for the Indians. He was assisted in his pleadings before the supreme court by Attorney Hatton W. Sumners as the representative of the judiciary committee of the house of representatives. The opposing or government side was argued by the new attorney general, Mr. Mitchell.

The case hinges on the word "adjournment" in the Constitution, the constitutional provision being:

If any bill shall not be returned by the president within 10 days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the congress by their adjournment prevent its return, in which case it shall not be a law.

Each congress has a legal life of two years. There is no question that when it passes out of existence it has "adjourned." But each congress holds two sessions, and the point in this controversy is whether, when it suspends its labors at the end of the first session, it has "adjourned," or only "recessed."

President Coolidge "pocket vetoed" this Indian bill at the end of the first session of congress. Attorney Lewis contended that each congress is a single entity, and suspension of business, whether for the summer recess or for two or three days, does not terminate the existence of that congress, but that it is still in being and the unsigned bill should have been returned to one of the officers of the house in which it originated.

Supporting that view, Attorney Sumners, appearing for the judiciary committee of the house, argued that "the construction placed on this section, which allows a pocket veto to have the status of an absolute veto, was not intended by the framers of the Constitution. I submit to this court," Mr. Sumners declared, "that the framers of this Constitution never meant the president to be allowed to kill an act of the legislative body and keep his reason for so doing a secret. The construction allowing a pocket veto ignores the fact that a congress has an uninterrupted existence from its organization until it is ended by the limitations imposed by the Constitution."

Attorney General Mitchell, arguing for the government, said that the debates of the constitutional convention throw no light on the question now before the court. "The word adjournment in the Constitution means adjournment," the attorney general contended, "and there is no rule of congress which gives that word a different meaning than the one which we contend is correct."

Attorney General Mitchell emphasized the fact that since the organization of the government there have been 120 cases like this of so-called pocket vetoes at ad interim adjournments, and "in no case, prior to the action of the house of representatives in the 69th congress, has any action been taken by presidents or congress on the theory contended for by petitioners, and in none of the 120 cases referred to has any of the pocketed measures been placed upon the statute books or treated as a law."



Los Angeles, Cal.

THE TIMES

NOV 30 1974

## 'SQUAW GET' NO LONGER DIVORCE

*Yakima Chief, After Sitting With Judge Summerfield,  
Decides His People Must Sue for Separation  
Like White Man*

364  
Culver City Yakimas who neglected to get their divorces before yesterday may find their wives a lot harder to get along with from now on. For Chief Youlache, irritated by the irregularity of domestic "litigation" among his people, came down to Judge Summerfield's court, picked up all the latest ideas and went back home yesterday to draw up a new set of rules, with alimony and everything in them.

Heretofore when a Yakima was harried to the point where he couldn't stand it any longer, he would simply say "Squaw get." Squaw would get and that would be the end of the matter. Divorce was as simple as that.

That was in the good old days back in Washington before the warriors had found out about the movies. But since the chief brought his tribe to

Culver City he has learned a lot of things. So yesterday saw him awaiting the arrival of Judge Summerfield in divorce court. He said he had come down to find out how the pale-face brethren handle these matters.

Judge Summerfield was glad to show him. Promptly he invited the chief to sit on the bench with him, while he handed out the morning batch of divorces and alimony orders. The chief professed to have been greatly enlightened.

"Lots of trouble starts with our divorce system," he remarked. "After a while his divorced himself seven or eight times his affairs become tangled. Hereafter I intend to have the parties before me. I will listen to their troubles and if they seem to need a divorce, why, I'll see that they get a lawyer and come down here and get one by the white man's rules."



**MISCELLANEOUS**

**OVERSIZE**

**CLIPPINGS**



SEE  
OVERSIZE MATERIALS  
AT  
BEGINNING OF REEL



# INDIAN WELFARE



Abuses

80/18

C



A newspaper clipping of 1856 (no name) says that on Sept. 20, a portion of Gen. Cosby's command had a skirmish with the Indians near the headquarters of the chief of the Modocs, Old Lalokes, on Clear Lake. [Modoc Co., NE. Calif.]

Hayes' Collection, <sup>Scrapbooks</sup> Vol. 42, p. 157.

Another newspaper clipping on same subject:  
"The Yreka Union of the 9th Oct. contains some additional information from the command of Gen. Cosby against the Modocs and Pitt River Indians. It publishes a letter from Maj. R. C. Wood, detailing the operations of his detachment, part of which we gave last week. He had been dispatched to chastise the murderers of Ross. He remarks, writing from Pitt River: 'The Indians number about 500 in this immediate neighborhood, and all of them are at war with the whites with the exception of one very small tribe.' A Correspondent writing from head quarters, Clear Lake, Sept. 30: "Cum-tuk-ne, a brother of Lalake's, and a chief with six warriors ... a treaty of peace, amity and friendship was made with Cum-tuk-ne on behalf of



his tribe, and of the chiefs Lalake and Ter-tup-ka-ks, whose country he says extends to the south side of Big Klamath Lake (Toakwa)... "

The Yreka Union, Oct. 16.. "Cum-tuk-ne, the war chief of Lalake's tribe".

Another clipping, no name or date: "Every one of these 600 Inds. who now takes their departure (for the Tejon Reservation) was born in these hills. To them every hill and little valley, every meadow and wild nook in the mountains, and even the trees of the forest, have a familiar name known from childhood; and with them are linked the associations of their whole lives, as also the legends that have come down from all the generations who here lived and died. Along the sandy shores of the Bohama (Pitt) river, where the remains of a thousand rancherias show that myriads of the redskins once dwelt; in the hundred vallies of the Poeyale (Cow Creek) where in early spring time, generation after generation of Indian maidens wove the wild flowers into garlands, along the sunny banks of the Ydalpum".

Haye's Collection, Vol. 42, p. 185.



## BANNOCKS

A.S.Taylor in his Indianology of California (California Farmer, 1863) quotes the San Francisco Evening Bulletin of May 1863, in regard to Shoshone Indians of Nevada. He mentions that the Bannocks are neighbors of the Shoshone on the northeast and that it was a part of this nation that Colonel Conner found it necessary to punish so severely last fall. [fall of 1862], 24 of their number being shot at one time for previous bad conduct.



## INDIAN WAR ON TULE RIVER, CALIF., 1856

In a historical sketch of Tulare Co., Calif., is given an account of the Indian war on Tule River, 1856, the culmination of hostilities which began in 1850. Kaweah Indians, under Chief Francisco. Tejon Indians also in it.

†-Memorial and Biographical History of the Counties of Fresno, Tulare, and Kern, Calif., Lewis Pub'g Co., 179-186, 1892 (?). Ed. by M. Angel. Account is <sup>as</sup> credited to Geo. W. Stewart, in Overland Monthly, Jan. 1884.



## AMERICAN INDIANS

(Whipple, Ewbank, and Turner's opinion of conditions that surrounded the American Indians in 1853 and 1854.)

"The aborigines are, upon every side, hemmed in by descendants of a foreign race. Year by year their fertile valleys are appropriated by others, their hunting-grounds invaded, and they themselves driven to narrower and more barren districts. The time is now arrived when we must decide whether they are to be exterminated: if not, the powerful arm of the law must be extended over them, to secure their right to the soil they occupy; to protect them from aggression; to afford facilities and aid in acquiring the arts of civilization, and the knowledge and humanizing influences of Christianity."--Whipple, Ewbank, and Turner, Pacific R.R.Repts., Vol.III d[Pt. 3] p. 7, 1856.



## CHARACTER OF MEN IN THE GOLD RUSH OF 1849

Gen. Persifor F. Smith, in charge of military operations in the Pacific Division, states in a report to the War Department, dated October 7, 1849: "While at Panama I learned that the worst part of the population from many of the Pacific ports was going to California to search for gold".

Sen.Doc. 47, 31st Cong. 1st Sess. p.75, 1850.

On the same report he speaks of "an outrage on Indians in the unsettled country above Suter's fort, by strangers to California". Ibid, p. 79.



Samuel J. Holbrook, for many years a sailor in the United States Navy visited California in 1849 and again in 1850, to look after some business for his son. He writes:

"I do not hesitate to say that in nearly all 461  
the difficulties that have taken place between these  
natives of Granada and California Indians, from the  
commencement of immigration to the present time, 1856,  
where lives have been lost and men have been maimed  
and robbed, that some turbulent, unprincipled Western  
men, have been the aggressors, ho, being better armed,  
and possessing more bodily strength, have robbed and  
otherwise insulted these harmless people, who of course  
will seek for retaliation and then the whole country  
is up in arms for revenge. I have been an eyewitness  
to many of these scenes.

"Many of the Indians go entirely naked, and I 484  
believe would never trouble a white man, if the latter  
were not the aggressors. I have met them on the road  
while traveling alone, and they have invariably returned  
my salutation with true Indian politeness."

Holbrook, S. J. Threescore Years -- an Autobiography,  
461, 484, Boston, 1857



On Dec. 12, 1846 Edwin Bryant writes of being encamped at a ranch near the mission of San Miguel. He says: "An Indian, said to be the servant of Tortoria Pico, was captured here by the advance party. A letter was found upon him, but its contents I never learned." [p.372] The next day about 15 miles further on their journey (going south towards San Luis Obispo), he states: "The Indian captured at the rancho yesterday was condemned to die. He was brought from his place of confinement and tied to a tree. Here he stood some fifteen or twenty minutes, until the Indians from a neighboring rancheria could be brought to witness the execution. A file of soldiers were then ordered to fire upon him. He fell upon his knees, and remained in that position several minutes without uttering a groan, and then sank upon the earth. No human being could have met his fate with more composure, or with stronger manifestations of courage. It was a scene such as I desire never to witness again." [p.373]

Bryant: What I Saw in California, 372, 373, 1848.



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## FOOD OF INDIANS IN OWENS RIVER VALLEY

The population of this valley is stated to be 1500, "and the cause of the war now waged there is the desperation of the Indians because of the fact that the emigration to the mines in that vicinity has destroyed the grass seed upon which they, in a great measure, had been accustomed to subsist."--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 327, 1863.



## B U F F A L O

## TEXAS PANHANDLE

"As late as 1876 great numbers were to be found in the panhandle. W.C. Koogler, a large cattle-raiser, was once engaged in hunting them in that region, and remarks that though 1,000,000 of them were needlessly killed, their destruction did more than any other thing to civilize the country, inasmuch as it compelled the savages, who mainly depended on them for food and covering, to seek other hunting grounds." [in the next world!]

--Bancroft (after Remarks on Texas, MS), Hist.No.Mex. States and Tex., II, 559 ft.note, 1889.



During his Third Expedition, 1845-1846, Fremont camped at the Buttes, on "a small run or spring at the northeastern base in longitude  $121^{\circ}33'36''$ , latitude  $39^{\circ}14'41''$ . [510]

~~He states that~~ While there he learned that the Indians intended to attack the settlers, so he decided to anticipate them.

"Keeping in mind my promise to the settlers, and being now about to move towards Sutter's Fort, where I intended to occupy a more central position, I thought that the time for me too had come. I resolved to anticipate the Indians and strike them a blow which would make them recognize [516] that Castro was far and that I was near. And I judged it expedient to take such precautionary measures as in my forward movement would leave no enemy behind to destroy the strength of my position by cutting off my supply in cattle and break communication with the incoming emigrants.

Accordingly, early in the morning I moved quietly out of camp with the greater number of men, taking the right or western bank of the Sacramento.

In describing the lower division of this river I have already mentioned the many rancherias, towards the head of its valley. Some of the largest were scattered along the right bank of the river, where fish and the abundant acorn-bearing trees made a preferred ground. These numbered more men than the smaller rancherias which lay farther out in the valley and among the hills.



My movement was unexpected, and riding rapidly up the river we reached without discovery the first rancheria among the hostiles. The scouts who had been sent forward reported the Indians with feathers on their heads, and faces painted black, their war color; and in the midst of their war ceremonies.

Intending to surprise and scatter them we rode directly upon them, and at this place several Indians were killed in the dispersion. In the panic made by our sudden charge the Indians jumped into and swam the river, a few escaping into shelter on our side of the river.

With scarcely a halt we rode on towards the other rancherias, but the news of our attack apparently reached these as soon as ourselves, for the Indians were escaping from their villages as we rode in among them. Before the close of the day nearly all the rancherias had been visited and the Indians dispersed; as we rode down the hill which commanded a view of the river-plain, on which stood the farthest village that we reached, we could see the Indians in commotion, some running off from the river and others jumping into it. When we reached the rancheria the water was dotted with the heads of the Indians swimming across. We had surprised them assembled in the height of their war ceremonies.

This put an end to the intended attack upon the whites. The Indians of the California Valley had their fixed places



of habitation where they lived. The tribes on one river were rarely friendly to those on another. They knew that I came from the mountains, so that they could not take refuge there. That if I should drive them into the upper valley they would encounter hostile tribes, who would destroy them. So that with the return to their villages the dread of another visitation would keep them on their good behavior.

This was a rude but necessary measure to prevent injury to the whites. And it had the effect which I intended."

Fremont:Memoirs, I, 510, 516-517, 1887.



# Pratt's Indian Policy (by himself) <sup>1912</sup>

The Pratt Policy, briefly stated, is:

To deprive the developing child of its mother's kindly influence; to stifle affection and patriotism; to abolish family and tribal ties; to create contempt for one's parents and people, and for all things Indian; to teach young Indians the social practices and business vocations of the Whites, and scatter them far from those of their own blood to try to earn a living in lonely solitude — a heartless inhuman policy and one which has filled many a drunkard's grave. — even .



## The Place and Destiny of the Indian in the Nation's Life

BY BRIG. GEN. R. H. PRATT, U. S. A.

**W**HETHER by best chances it takes five years or by poorest chances it takes five hundred years, the Indian's full "place and destiny" in the life of the nation—as that of every other man—is only reached when he has been developed into a useful, respected and co-equal citizen. To accomplish this the chains of his slavery to ignorance and consequent uselessness, and his subserviency to a restraining, exploiting, erratic system must be removed. He must be educated and trained out of his tribal past into real useful American life and given the ability to use and defend all his citizen rights. He must be transformed from a consumer and a bugaboo into a producer and a tranquilizer. He cannot become a complete citizen if he clings to his past. There must be no holding on to Indianism in

his transformation, for any of that will in proportion reduce the quality of the citizenship he is capable of and continue a distrust of him.

Foreigners who come to this country and through race organizations divide their energies and patriotism by clinging to the things they emigrated from, are by just that much the less a force as citizens.

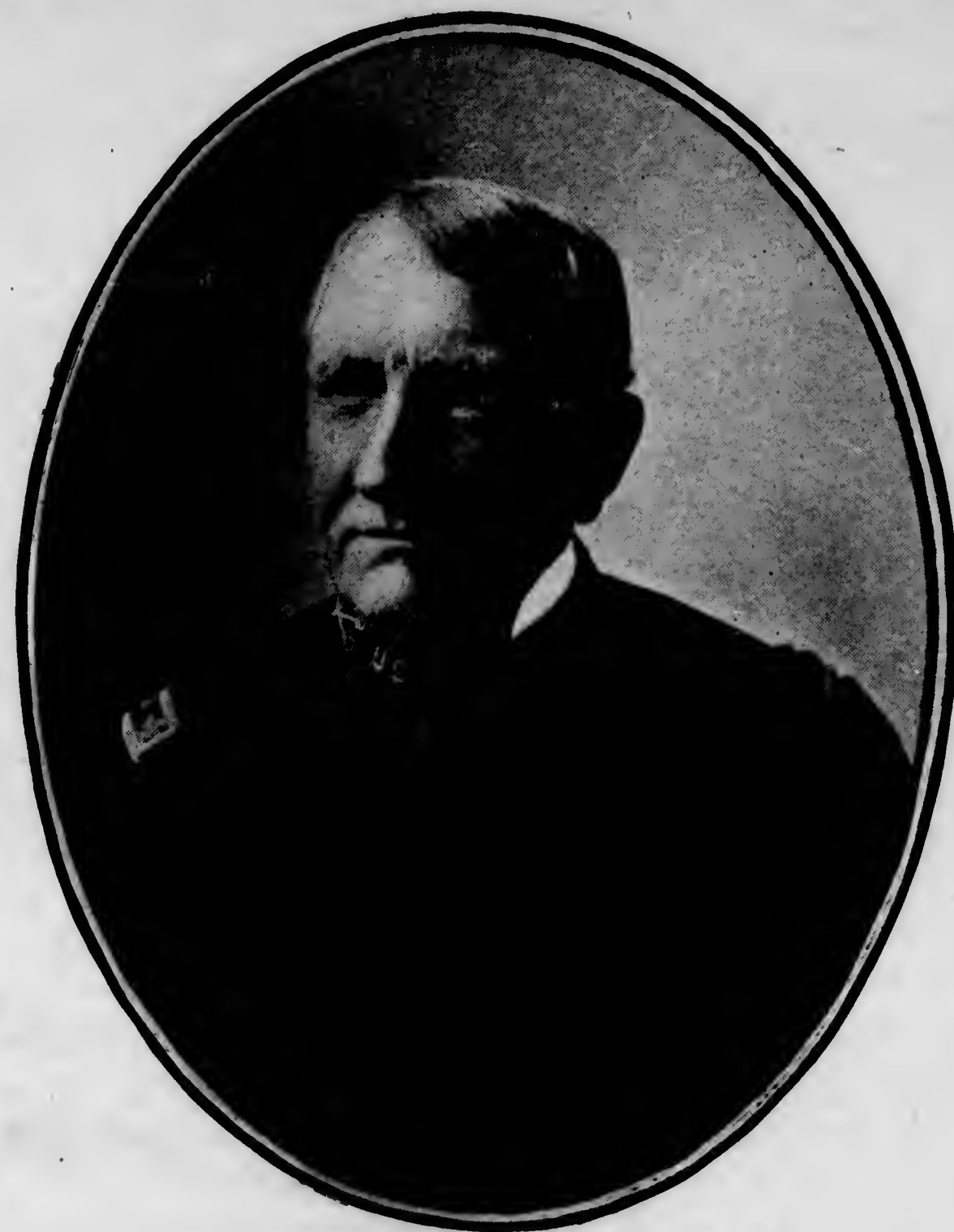
Rudolph Blankenburg, just elected mayor of Philadelphia, emigrated from Germany when twenty years of age. Throughout the whole period of his career in America he has aspired to the highest type of American citizenship in his associations, his business, and in every other way. This course has not in any sense made him disrespectful of his origin

but has rather exalted it. If he had spent his years in America in affiliation with German societies and associations, holding himself aloof from the high contact he did seek, he would not now be mayor of the great city of Philadelphia, because by dividing his power to become a great American he could not have as fully developed, and his German affiliations would have clouded his Americanism.

Bender, an Indian, pulled from his tribe into American environ-

ment, given the enabling intelligence, enters base ball, sticks and reaches eminence. He had to have the chances, and they did not exist in the tribe.

If from the beginning the Indians had been recognized as men, encouraged and helped by us to come into contact with the best of our people freely, that in itself would have made them English-speaking, useful citizens long



Brig. Gen. R. H. Pratt, U. S. A.

ago. If that contact had been along the same high lines of liberal education and training in our industries, business and social life our best citizens receive, they would today be aligned with our best citizens. If that contact had been with our lowest population, limited by meager education and industrial training, their citizenship would be on that plane.

Twenty-four years ago Miss Frances E. Willard was my guest at Carlisle. She asked me how I could get the Indians out of their sad estate and into our American life as useful citizens. My answer can be found in her "Glimpses of Fifty Years" on page 543, and it is in part as follows: "There are about 260,000 Indians in the United States. There are 2,700 counties. I would divide them up in the proportion of about nine Indians to a county and find them homes and work among our people. That would solve the knotty problem in three years' time and there would be no more an 'Indian Question.'" Over and over again I have used this illustration. I know by a multitude of experiences, some of them with the toughest of Indian character, that this is both practical and practicable, and that all Indians placed thus in good surroundings for three years would understand and be speaking English, be sufficiently useful to enable them to locate among our people successfully, and that the barriers of language and the disabilities of prejudice and uselessness would be practically removed. I know that if properly environed they would imbibe sufficient knowledge, industry and interest in our affairs to enable them to get on as a very part of our people, and that they could from that on reasonably aspire to the best there is in our American life. If during this experience all had educational privileges, they would come to desire more, and, under the opportunities our country opens to all aliens, they could and would go on of themselves to higher things.

When we give this treatment without limitation to foreigners, as we do in numbers yearly, vastly greater than all our Indians, it does seem that in the course of a few years we might accomplish it for the Indians. We increase our population by foreign immigration a million a year and through this process Americanize them. We forced the negro to come here, and in a measure, submit to this contact, and he has grown to

over ten million among us. He probably came from as many tribes as our Indians, but his whole past is gone; he has our language and is a citizen, free to develop and use his abilities throughout the length and breadth of the land. The shortcomings bothering him and us today are due to inadequate chances, which includes control.

Two hundred and sixty thousand Indians, by a segregating prison treatment, are still Indians, largely non-English speaking, and a burden to us in tribal masses. A national management and reservation segregations for negroes, and for each separate race of foreigners coming to this country, would inevitably have perpetuated race masses to the exclusion of all development into American citizens. There are plenty of other hindrances to Indians, but about all of them are the natural outgrowth of the race-izing system. If the purpose of government management from the beginning had been to illustrate and glorify our Declaration of Independence and our Constitution through bringing our few Indians into the full benefits these proclaim for "all men," all other influences would have aligned with that purpose, we would have been saved the national shame we are now under, and our Indians would be saved, and be much greater in numbers, rejoicing that such good men had come to lift, instruct, absorb and unite with them in developing this fair land as one common heritage.

As government management is blamable for the conditions and results, the government should entirely reverse its policy and at once help the Indian to the best of chances. The obligation of the nation to train and equip the Indian for his place as a good citizen is all the greater because of the maladministration of the past.

In my judgment, government money expended for civilizing the Indians and their educational and industrial development which does not build and enforce fitting and fitness of them for real substantial and useful American citizenship is an unwarranted expenditure. As a nation we are under no obligations whatever to nurse and continue in any way their hindering, unhealthy tribal living, and we should weed out all policies and schemes that have tribal segregation as a result, even though they were nurseries of the churches.



To a very large extent the churches have set the pace. The success of the churches among the Indians would all along have been vastly greater if their curriculum had included a course in citizenship and encouragement to

push out into the United States. To do what ought to be done disturbs many indurated interests with great genius to oppose. Many of these could ably help, and ought to help in the wider purpose.

## As an Indian Sees Us

BY REV. GILBERT L. WILSON, AUTHOR OF "MYTHS OF THE RED CHILDREN."

THE interpreter's Indian wife,—Baker is a half-blood—had brought in a saucer of tipsin roots. Dried and crisp, they can be eaten like crackers. I had helped myself and was opening my tablet to take dictation, when the cabin door opened. Indians do not knock.

I looked up,—three Indians stalked in. "How!" they said; speech followed with the interpreter. It is impolite to interrupt conversation among Indians. I waited.

The Indians took chairs along the wall. Baker spoke:

"This man want to ask to you one question!"

"Say on!" said I. It pays to humor a red man when you want dictation.

"Where you white men came from?"

"From Germany,—or our fathers did." I added quite a bit of Saxon history. Indians are patient listeners.

"We not mean that; who made you?"

"God," I answered; the question seemed easy.

"How you know?"

"From the Bible, God's revelation," I said, with real reverence.

"How you know that for true?—how God make that revelation?"

"In different ways. By dreams and visions to men we call prophets; by the life and teachings of Jesus Christ, the Son of God."

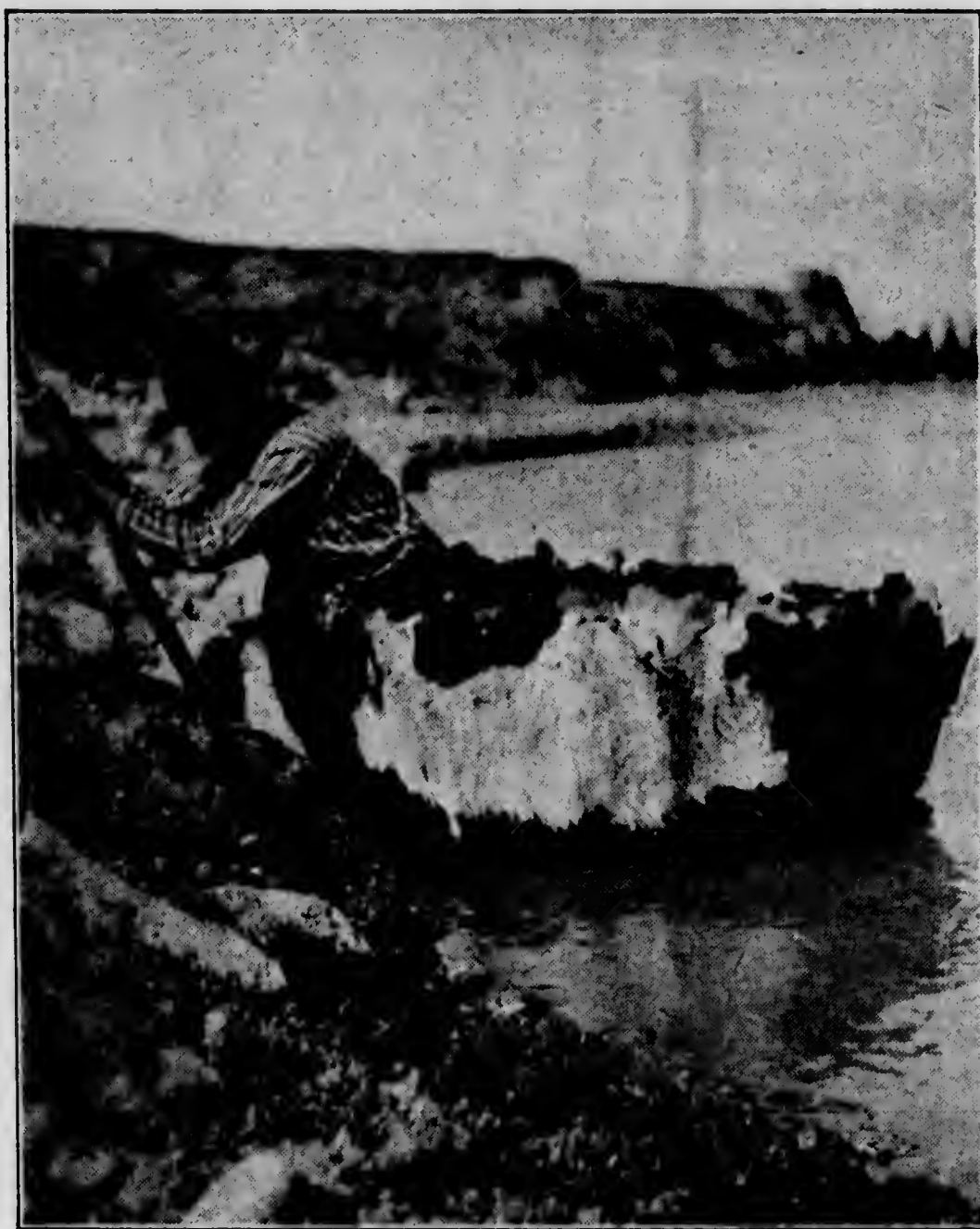
"How you know He Son of God?"

"Because He worked miracles and raised Himself from the dead," I answered.

"Very well; now you tell us why our way not as good as white way! We had our gods, just as white men have their God; we not have Bible for we not know how to read, but we have old men in tribe that tell old tales, and things what we must do that they learn from their fathers; and we pay them,—robes, blankets, gun, lots of thing, just as col-

lection money in white man's church; and our medicine men just like your prophet; when we get sick we go to him and he pray to our gods for us and we get well; and he pray for rain just as you do in church; and that medicine man have dream and vision and get revelation from gods just like your prophet. Now we think our way just as good as yours."

The faces of my interviewers were immo-



Hadatsa Indian and Bull Boat.

bile—just a gleam of humor flickered for a moment in three pairs of dark eyes.

What could I answer?

"My friends," I said, "you may not believe that Jesus Christ is the Son of God; but let me tell you one thing,—you Indians can well be thankful that a man called Jesus Christ did



When the news reached Monterey, Governor Arguello immediately dispatched to the seat of war 109 soldiers--all he could collect--including infantry, cavalry and several artilleryman with a large cannon under command of Jose Mariano Estrada. They reached Purisima

during the night of March 15 and about daylight the attack began. Sixteen Indians were killed and many wounded. The Indians were completely defeated and **surrendered**.. "The number of Indians engaged was upwards of four hundred; that of the whites about a hundred".

Hittell, Hist. Calif. II, 63.



## RAIDS BY THE MISSION FATHERS.

In 1826 an expedition from Santa Clara, sent out for the purpose of capturing Indians and taking them to the missions of the Catholic fathers, ~~and~~ was defeated on the Stanislaus river, losing 34 men, and immediately repeating the experiment they lost 41 more, but succeeded in capturing 44 Indians, mostly women and children.

History of San Joaquin County, Calif., p25, 1890.



## NO WHISKEY FOR THE MACKENZIE DELTA ESKIMO.

Captain R.M'Clure on August 24, 1850, observing some native huts near Point Warren on the shore at the mouth of the Mackenzie, landed to confer with the inhabitants, but they would have nothing to do with him. Finally one of his men, a Mr. Mierching, who spoke the Eskimo language, put on Inuit clothing, and was permitted to approach them. When the natives were asked why they didn't trade with the white men up the big river (meaning the Hudson Bay Co.'s men on the Mackenzie) the chief replied that the white men "had given the Indians a water which had killed a great many of them and made others foolish, and they did not want any of it." --Discovery of the Northwest Passage, M'Clure, edited by Sherard Osborn, London, 3<sup>d</sup> ed., 88-89, 1859.



LAND FOR INDIANS OF NORTHERN CALIFORNIA, 1906

The Board of Indian Commissioners, in their 38th annual report (for 1906), state:

"The appropriation by Congress last year of \$100,000 to be used in securing land on which might be established, in homes of their own, the scattered, landless, and homeless Indians of northern California, and the appointment of Mr C.E.Kelsey, of California, who has for some years been interested in this problem, as a special agent to investigate and report plans for the relief of these Indians, are steps by the Government toward solving a problem in which good people of California and friends of the Indians throughout the country have long felt a keen interest. Of the 17,000 full-blood Indians <sup>in</sup> ~~of~~ California about 9000 are scattered through the State in groups of from 20 to 250, with no land of their own, and <sup>to</sup> ~~herefore~~ without any attempt on the part of the Government to provide reservations or allotments for them. Most of them are in conditions of penury and misery. Of something more than 1,000 mixed-blood Indians in California over 800 are without homes." (p 132)



## CALIFORNIA INDIANS IN 1851

Redick McKee, G.W. Barbour, and O.M. Wozencraft, the three Indian Commissioners sent to California in 1850, wrote to the Indian Office under date of May 15, 1851,

"We have found by experience that the best way to keep these Indians of California quiet and peaceable, is to give them plenty of food. With beef occasionally, and a little flour to mix with the pulverized acorn, making their favorite panoli, nothing can induce them to quarrel with the whites. If ever the secret history of the late disturbances is written, we have no doubt but nineteen out of every twenty will be found to have had their origin in direct aggression on the part of unprincipled white men, or failure on their part to supply the Indians with beef and flour as the promised reward of their labor." --Report Commr. Indian Affairs for 1851, 224, 1851.

*Also, same in Senate Ex. Doc. 1, 32<sup>d</sup> Cong. 1<sup>st</sup> Sess. Part III, 485, 1851.*



In July 1850 Adam Johnston, then an Indian Agent in California, wrote the Commissioner of Indian Affairs from Chico, California:

"In some instances the whites have not only built their own houses close to those of the Indian villages, but have laid out towns around and over them, which must eventually drive them from such homes. Their means of subsistence, which have heretofore been limited, are now greatly diminished on account of the immigration overrunning their country. The miners have destroyed their fish-dams on the streams, and the majority of the tribes are kept in constant fear on account of the indiscriminate and inhuman massacre of their people in many places, for real or supposed injuries... . They became alarmed at the immense flood of immigration which spread over their country; it was quite incomprehensible. I have been told of several acts of depredation which <sup>were</sup> instigated by the chiefs of certain tribes, through the apprehension that their people must die of starvation in consequence of the strangers overrunning their country, feeding their grass, burning their timber, and destroying their dams on the streams. For these ~~violations of~~ innovations they claim some compensation; not in money, for they know nothing of its value, but clothing, blankets, and something to sustain life upon. So far as I have been able to ascertain, all the tribes in the valley of the Sacramento would not only be satisfied, but greatly gratified, with an arrangement for a small annuity to be paid in clothing, blankets, and food, at stated periods. That they have some cause for complaint, no one familiar with their mode of life, their present condition, and, in some instances, the cruel treatment by a few whites, can doubt. I have seldom heard of a single difficulty between



the whites and the Indians of the valley or mountains, in which the original cause could not readily be traced to some rash or reckless act of the former. In some instances it has happened that innocent Indians have been shot down for imaginary offences, which did not in fact exist. For instance, on one occasion, when cattle were missing, it was quickly supposed that they had been stolen by the Indians, and the lives of several Indians taken on this supposition. Again, when a man was absent a few days longer than he was expected to be, his death was imagined, and attributed to the Indians in the neighborhood, and the lives of several paid the penalty of the supposed murder. In the one case, the cattle were found in the course of a few days; and in the other, the man also returned, but the innocent Indians were no more. Several similar instances have been related to me where the lives of Indians have been taken for supposed injuries."

In the same letter Johnston remarks: "It would be well if some means could be adopted by which to insure those who labor for the whites a reasonable compensation. Heretofore, those living near to the ranchos have labored for little or no compensation. A calico shirt, worth perhaps fifty cents, would be given for a week's labor."

*Senate Doc. 4, Special Session 1853, pp. 39-41.*



## INDIANS. OUTBREAKS OF ~~OF 1824-1829~~

On February 22, 1824, there was an uprising of the Indians of several missions, and an attempt to slay the missionaries and soldiers and liberate themselves from the intolerable oppression of the missions. The affair is said to have originated at Purisima and Santa Inez and spread to several others. But it was a feeble half hearted attempt and utterly failed of accomplishing its purpose. The Indians who escaped to the Tulare Country were later followed by Spanish soldiers and brought back to the missions.

In the spring of 1829 some of the Indians from the missions of San Jose and Santa Clara fled and joined natives on the San Joaquin River where they are said to have fortified themselves. Father Duran of San Jose immediately sent to San Francisco for troops to recover the fugitives, and an expedition of 15 men, under Sargeant Antonia Soto, was dispatched for the purpose. Arriving, they found the Indians in a willow thicket difficult to penetrate and while trying to force their way through they were attacked and compelled to withdraw. Several, including Sota himself, were wounded,



The Indians were greatly elated at this their first victory over the Spanish, and neighboring bands made common cause with them and a general uprising was feared.

The Comandante of San Francisco ordered a second expedition, consisting of 40 men, under Jose Sanchez. They marched to the thicket and penetrated far enough to learn that the Indians had constructed several lines of strong wooden palisades, the first of which they destroyed. Sanchez deemed it imprudent to storm the inner works, and therefore returned to San Jose. Then a force of 100 men, comprising cavalry, infantry, and artillery, with a field piece for demolishing the palisades, was organized at Monterey under command of Guadalupe Vallejo. It marched to San Jose, where it was joined by the San Francisco forces and some volunteers and Indian auxiliaries, and then proceeded to the San Joaquin camp. A desperate battle ensued. The Indians were finally driven out, many were killed and many were taken prisoners, <sup>and</sup> ~~then~~ "a most shocking and horrible butchery of prisoners took place." Vallejo was guilty of permitting the greatest barbarity thus far perpetrated in California".



Early In May 1833 Vallejo, in a report to the Govenor concerning an expedition he had just made to the north of San Francisco Bay, "said that the Indians on the northern side of the bay were astonished at his coming among them in a friendly spirit and had received him as a great captain. For years past as a rule, violence and injustice had been exercised towardt them , to the shame of the mission system and the scandal of religion.. Under the circumstances, it was not surprising that they banded together and maintained a hostile attitude. Nothing else was to have been expected as a necessary consequence of the bad faith, the ill treatment and the sanguinary cruelty they had experienced from the missionaries, who had all the time been professing to be pursuing the method and following the example of Jesus Christ! 'Que monstruosidades--what monstrous pretentions!' It would not be difficult, he continued, to relate particular instances of inhumanity which would petrify the most s~~c~~avage breast with horror; but he would reserve the sad recital for some other and more fitting opportunity in the future".

Hittell, History California, Vol.II,p,174.



W. F. Schnabel, of Caldwell, Idaho, an old-time hunter and woodsman, who has spent his life on the frontier and has traversed various parts of Alaska, and has also served as marshal of Idaho and as deputy sheriff for five years, states in a letter to the Secretary of Agriculture (dated February 4, 1904) in reference to the slaughter of game: "It is not the Indian, but the bad white man, that kills off the game. The present game laws are unjust to the Indian and the Eskimo."

This gentleman seems to have gone to Alaska to destroy game for amusement, as no one hunts goats for food. The native does not esteem goat meat highly, but wants the skin and the leaf fat. The latter made into tallow is greatly esteemed. The goats live generally in inaccessible places, from which the meat cannot be carried out. No one need be afraid of the extermination of the goat by either native or white man. His home protects him, and the man who gets him deserves the game. The letter speaks of several carcasses found among granite boulders. I have myself shot goats and had them go over a cliff or run some distance, so that I was not able to find them. This is an ordinary occurrence. The same is true of deer, particularly in case of those shot with the high velocity small bullets of modern rifles. Many which are shot completely through travel many miles before they fall.

"He speaks of a statement by an Indian at Yankee Cove, which I take to be on Admiralty Island. This fellow was certainly drawing on his imagination. The coast people have no caribou, the nearest caribou lands in southeastern Alaska being from fifty to one hundred miles inland. The coast Indians are not permitted by those of the



ALLEGED DESTRUCTION OF ALASKA GAME BY INDIANS.

*Speaks of the destruction of game by Indians in  
southeastern  
Alaska.*

Lieut. Geo. T. Emmons, ~~in a letter dated March 13, 1904, makes~~  
~~the following comments on~~ <sup>Mr.</sup> Two letters from Gouverneur Phelps, addressed  
<sup>Esq. and published in Forest & Stream of March 19, 1904</sup>  
to Madison Grant, ~~which have recently been given extended circulation:~~

"Mr. Phelps looks at the question entirely from an eastern standpoint. His knowledge of the country, the natives, and the conditions is very superficial, and has been gathered from a limited stay in the country. He evidently believes what people have told him, which is a sad mistake in a new country. People handle hundreds of deer and caribou in their stories as if they really existed. This gentleman seems to have gone to Alaska to destroy game for amusement, as no one hunts goats for food. The native does not esteem goat meat highly, but wants the skin and the leaf fat. The latter made into tallow is greatly esteemed. The goats live generally in inaccessible places, from which the meat cannot be carried out. No one need be afraid of the extermination of the goat by either native or white man. His home protects him, and the man who gets him deserves the game. The letter speaks of several carcasses found among granite boulders. I have myself shot goats and had them go over a cliff or run some distance, so that I was not able to find them. This is an ordinary occurrence. The same is true of deer, particularly in case of those shot with the high velocity small bullets of modern rifles. Many which are shot completely through travel many miles before they fall.

"He speaks of a statement by an Indian at Yankee Cove, which I take to be on Admiralty Island. This fellow was certainly drawing on his imagination. The coast people have no caribou, the nearest caribou lands in southeastern Alaska being from fifty to one hundred miles inland. The coast Indians are not permitted by those of the



interior to hunt on the caribou ground. Besides, no native hunter ever carried 54 cartridges with him on a hunt. The whole story is improbable.

"The writer of the letters states that there are few if any deer on the mainland. Deer are not as abundant on the mainland as on the islands, but still there are many deer on the mainland. The wolf, of course, is the enemy of the deer, but Kuya, Kupreanof, and Prince of Wales islands are abundantly stocked with both deer and wolves. The statement that deer are comparatively scarce on the islands is absurd. Mr. Phelps thought they must be scarce because he did not see them. In the dense forests of southeastern Alaska deer do not stand around to be looked at by people in the daytime. All of the larger islands teem with deer. These deer do not travel in large herds. His own remark that an Indian sent out to kill a deer killed five in two hours would seem to indicate that they were not particularly scarce in that locality. As to the scarcity of deer along Wrangel Narrows, it should be remembered that Wrangel Narrows is a narrow channel some twenty miles long, which during the last few years has been built up with canneries, lumber mills, and fisheries, with parties constantly lumbering along the shores, and steamers and small craft constantly passing back and forth, which causes naturally have tended to drive the game away. Mr. Phelps comments on the absence of deer about Juneau. There never were any deer about Juneau or on the mainland north of Taku River along the inland waters.

"The Sitka Indians are very absolute in their observance of the game law, greatly to their own detriment. The same is true of other tribes that I visited last summer. In the lumber and mining camps no one observes the game laws. They want meat, and get it when they can."



April 10, 1902.

Hon. James Sherman,  
Chairman, Committee on Indian Affairs,  
House of Representatives.

Dear Sir:

I have just obtained a copy of H. R. 11353, 'An Act making Appropriations for the Current and Contingent Expenses of the Indian Department', and beg leave to say a few words respecting certain of the Senate amendments therein contained.

Amendment 24, for the purchase of cattle for the northern Cheyennes: This is a much needed action and I trust the amendment will commend itself to your Committee. The lands occupied by the northern Cheyennes are, as you know, not agricultural lands and can be utilized only for stock raising. The Indians are now in a very deplorable condition. They are anxious to work and feel sure that they can make a success of stock raising if they are given the necessary start.

Amendment 29, making mandatory the allotment of certain lands to be purchased for the Mission Indians in southern California: This should be stricken out. The allotment of lands to Indians in southern California has been, in the main, much worse than a farce. It has been a positive injury to the Indians. Anyone familiar with the Mission Indian Reservations knows that not one acre in a thousand can be lived on or used for agricultural purposes. Nearly

Original Defective



all of these lands are not only arid deserts but most of them are on rocky mountain sides so steep that they cannot be used for any purpose.

Amendment 31, for the expenses of a commission of three citizens of the State of California, and so on: The restriction of the members of this commission to citizens of California is a violation of the form and intent of the request of the Sequoia League, at whose instance the item has been inserted; and the sum of \$1,000, to which the expenses of said commission are limited, is obviously inadequate for the necessary field expenses the commission would be obliged to incur. The sum should be at least \$2,000.

Amendment 32, providing a clerk for the Mission-Tule Agency at \$720: Such a clerk is badly needed in the interests of the service, as it is utterly impossible for the Agent to attend to the duties he is required to perform and at the same time visit the large number of scattered settlements under his charge.

Amendment 49, providing for the allotment of land on the Walker River Reservation in Nevada at the rate of 20 acres to each head of a family: This looks like a land-grabbing scheme, and I trust it will be stricken out, or at least laid on the table for a year until reliable information may be secured.

Amendment 65, providing for the confiscation of the lands of the Uintah and White River tribes of Ute Indians. I think you are already familiar with the facts in this case and trust that you will be able to defeat the amendment.

I regret the absence of any provision in the bill for surveying and marking the boundaries of lands occupied by the Mission Indians in southern California, and for examining into the titles to such lands, for, as you are doubtless aware, the lands occupied

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by these Indians in the recent past have been taken away from them so many times that they are in a state of constant unrest, insecurity and fear as to what will happen next. It seems the least we can do, after robbing them of their homes and agricultural lands in the fertile valleys, to provide those who still remain alive with small patches of land somewhere which they may fairly call their own, and which may be marked in such manner that they may be sure of the boundaries.

The bill in its present form fairly bristles with provisions for the allotment of lands, which seems to be a polite name for the confiscation of Indian reservations. In humid areas where reservation lands are suitable for agriculture there are no doubt cases in which the allotment of lands in severalty is a good thing for the Indians, but such cases are few and far between, and in the arid west I do not know any. Under the pretense of civilizing the Indian we are taking away his property and driving him off the face of the earth at a rate which is appalling to contemplate. It is a diplomatic or legalized war of extermination. Cannot your Committee put on the brake so as to ease up the pressure just a little?

Respectfully,

*E. M. Burton*

Original Defective



PHILIP C. GARRETT, PRESIDENT

HERBERT WELSH, COR. SECRETARY

Washington Agency,

MCGILL BUILDING, 908 G STREET N. W.

S. M. BROSIUS, AGENT.

## Indian Rights Association,

Philadelphia, Penna.

Washington, D. C., March 22, 1902.

Dr. G. Hart Merriam,

Bureau of Agriculture,

Dear Doctor;

The <sup>Wolf</sup> Lone case vs. Ethan Allen Hitchcock, Secretary of the Interior, et al, is number 601, on the records of the Supreme Court of the United States, current term.

Judge Vandeventer, Assistant Attorney General for the Interior Department, has recommended that the case be advanced upon the Docket so that a decision can be reached during the present term, if possible. Mr. Vandeventer endorsed the following motion for appeal in advancement: -

"The appellees believe that substantial and important public interests will be subserved by the advancement of this case."

On Monday morning next, the 24th. instant, the Supreme Court sits to hear argument for advancements, and to set time for trial of various cases to come before it. During the next two weeks, I understand, they will fully decide as to the time of trial of the various causes. It would be best of course, that such influence as may be brought to bear to influence the Supreme Court to advance the Lone Wolf case was brought by Monday next. Since that is out of the question, then as soon as possible after that time.

I will try and bring some influence from Philadelphia, to bear upon this question.

Very truly,

S. M. Brosius

By the way, the Standing Rock hearing was had before Justice Hagner, and he now has the case under consideration. This is the first hearing for an injunction against leasing lands. Judge Springer feels that he made a good impression upon the Judge, and that his argument is unanswerable. The decision in the Lone Wolf case has helped the Standing Rock case for the Indians, it would appear. The Sectry. is acting without regard to the law, and Congress acted in the Lone Wolf case.



I should add that, under the law or course of procedure before the Supreme Court of the United States, the Attorney General of the U.S. is expected to make appeal for advancement of cases that he desires to have advanced, and in which the Government is interested.

On this account the Attorney General should be influenced to make this appeal. He has should so far that he will not do so, and as late as yesterday, on account of having so many other cases that he desires to have advanced.

S.M.B.

Original Defective



Extract from the decision of the Court of Appeals, in the "Opinion of Court on motion for re-hearing."

"---The treaty of 1868 certainly did not vest in the Indians, either in their individual or tribal capacity, anything more than the right to occupy the lands as against the United States until it was found necessary to make other provision for them. There was no grant of estates either of freehold or leasehold; -only a mere right to occupy and use the lands, according to the habits and customs of the Indians; but those rights of the Indians were sacred to them as against everyone, until Congress made provision for assuming control over the lands, and making other provision-disposition thereof, upon such terms and conditions as Congress should prescribe.

-----We hold that it is not a judicial question of due process of law to be determined by the courts, but that it is a political question for the determination by Congress; and Congress having acted with all the facts before it, including the memorial and protest of the Indians against the act of ratification, that act of ratification is final and conclusive, and the courts have no power or jurisdiction over the subject."

The case is appealed to the Supreme Court of the United States.

The title of the Indians to all the Sioux reservations is held by similar tenure as that of the Kiowas, in the above litigation.



PHILIP C. GARRETT, PRESIDENT

HERBERT WELSH, COR. SECRETARY

## Indian Rights Association,

Philadelphia, Penna.

Washington Agency,

McGILL BUILDING, 908 G STREET N. W.

S. M. BROSIUS, AGENT.

Washington, D. C., March 18, 1902.

Dr. G. Hart Merriam,  
Agricultural Department,  
My dear Dr.,

I enclose under separate cover, the following papers:-

"The condition of the Mission Indians of Southern Cal., by Miss DuBois."

"The pressing needs of the Warner Ranch Inds., in S. Cal.

Indian Wardshop, by C. E. Pancoast.

19th. Annual Report Ind. Rights Association.

19th. Annual Report Mohonk Conf.

Regarding the Colville Indian reservation about which I was speaking to you today, and the confiscation of the lands of the Indians after an agreement was made with them, I refer you to Rept. of Senate No. 664, 52nd. Congress, 1st. Session. And H. R. Bill 7557, and Rpt. No. 664, 52, Cong. 1st. Session. Also Senate Ex. Doc. 15, 52nd. Cong. 1st. Ses.

Mr. R. C. Adams, of the Bond Building, has this claim for the Inds. He is the Delaware Indian of whom I spoke to you.

Very truly,

*S. M. Brosius*



(Copy)

DEPARTMENT OF THE INTERIOR,  
United States Indian Service,

Klamath Agency, Oregon,  
April 20, 1904.

Mr. William Dutcher,

Dear Sir:

Yours of March 31st, accompanied by a letter of introduction from my friend Vernon Bailey, came to hand several days ago.

I am much pleased to be able to say that I do not allow shooting by outsiders on the Klamath Reservation, which is a quite extensive area of over 1800 square miles and the home of numerous birds both frequenting the land and water.

The Indians, who never kill the birds except for use, do not kill many, and none for the feathers. No matter how numerous the Indians in a locality the animals and birds also prosper, as a rule, in the same locality.

Off the reservation, about the Modoc Lakes for instance, a locality which Mr. Bailey can give you information about, a good deal of shooting is done, or has been done, to secure egret plumes and the like, so I am informed.

This evil ought to be corrected through the work of the state game wardens I think. It might be a good plan to communicate with them. If I can do anything, in addition to what I am doing to protect the birds I shall certainly do it, for I am quite an especial friend to the feathered population.

Thanks for the papers you so kindly sent me.

Very truly yours,

(signed) O.C. Applegate,  
Supt. Klamath Indian Reservation.



# WHY

## *Blame the Indian?*

.. By ..

REECE H. HAGUE

COASTAL fishermen have, for something like a century, waged a relentless war against the salmon which spend their brief lives frisking around the Pacific Ocean prior to returning to the British Columbia streams for the purpose of spawning, before they pass on to that other and better world where there are, presumably, no fish traps, seine nets or other man-made devices especially invented for their destruction. These fisherman are now astounded to notice a diminution in the size of the salmon packs and are earnestly striving to find an explanation for this phenomenon.

It does not seem to have dawned upon the aforementioned fishermen that the fact that the fishing industry of the Pacific has grown to such proportions that at the present time Canadian fishermen annually catch and can somewhere in the neighborhood of 2,000,000 cases of salmon, United States fishermen as much as 6,000,000 cases, and Japanese and Siberians about 1,000,000 cases, may have something to do with the decrease in the num-

ber of salmon which are still at large in the high seas.

Bears, seals and voracious sea birds have all, on occasions, been blamed for causing the depletion of the salmon packs and the latest development in this business of passing the buck occurred recently in Vancouver, when a prominent member of one of the large fish packing companies stated, in all seriousness, that Indians fishing for food on various spawning grounds in Canada caused the stupendous annual loss of 240,000 sock-eyes.

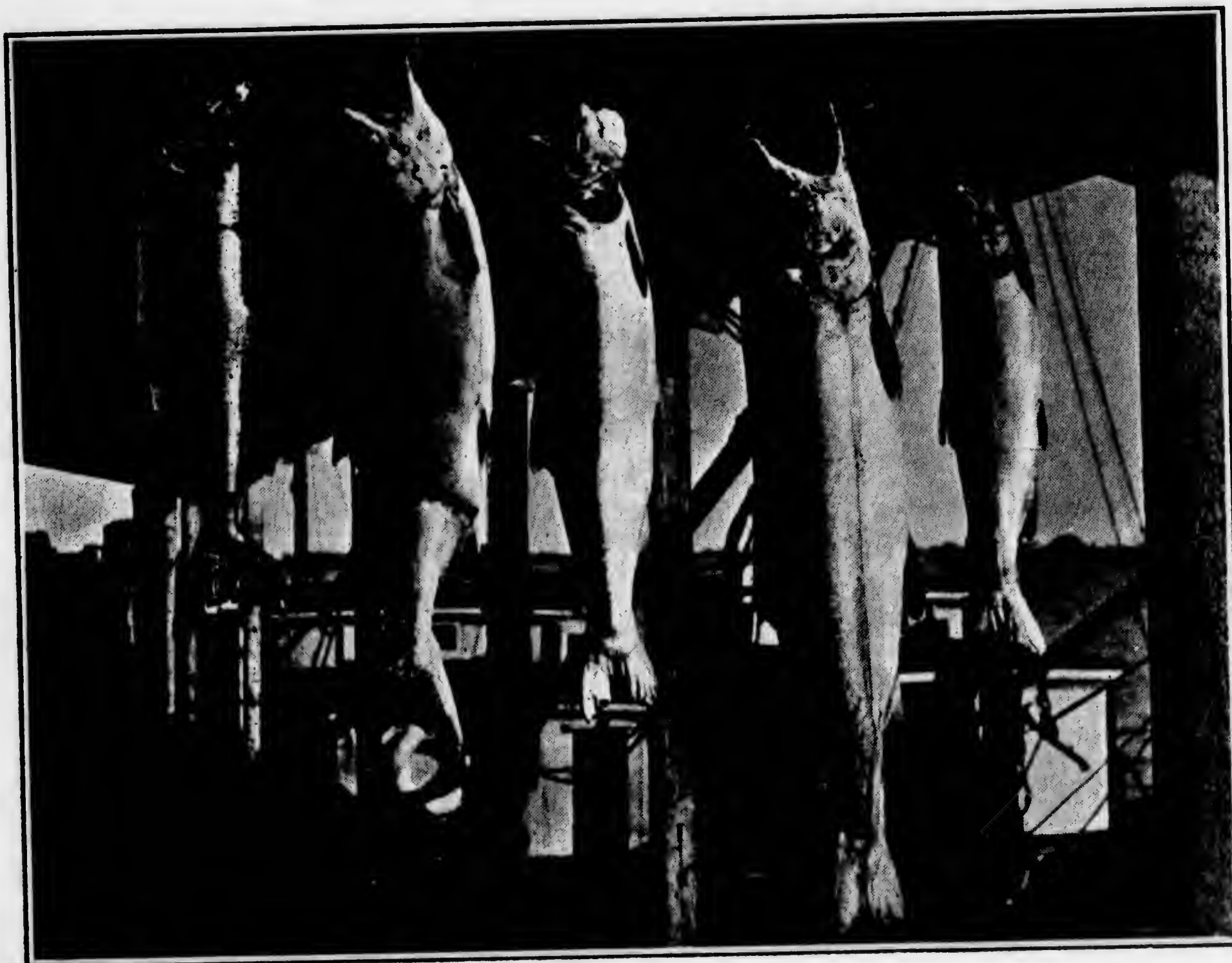
For the benefit of the uninitiated it may be well to mention, at this stage, that the euphonious name "sockeye" is not the nom de guerre of a rising pugilist but is used to distinguish the most valuable of all the species of salmon from his slightly less delectable brothers, the spring, coho, hump back, and dog salmon.

The packing company executive explained that had these 240,000 sockeyes been allowed to go unmolested by the Indians, they would, before departing this life, have laid 400,000,000 eggs, quite a proportion of which would have developed into fry and later into large salmon. Apart entirely from their egg-laying propensities, this gentleman pointed out that the sockeyes which he contended the Indians killed would be worth \$138,000 to fishermen. At the conference at which he made this statement regarding the depredations of the Indians, the same man advocated to the British Columbia fisheries commissioner, Hon. S. L. Howe, that fishermen should be permitted to use purse seines.

It might have been anticipated that,



Salmon on their way to the spawning ground



Left to right—Pink, chum, coho, spring, and the delectable sockeye salmon



# Sunlight



The cicada, whose high-pitched note is familiar to everyone

d on to the trunk of a tree, where sheds its skin and emerges as an adult. These nymph skins may frequently be found still clinging to the sides of tree trunks. The species is a near relative of the famous periodical cicada, or so-called "seventeen-year cicada" of the United States, which spends sixteen years in the nymphal condition.

In September, along the borders of lakes and streams, one is very likely to come across the web of our largest Canadian spider, the dark dolomedes (*Dolomedes tenebrosus*). This species of spider has a body seven-eighths of an inch long and legs with a spread of four inches. The dark dolomedes does not make a web for the securing of its prey, but runs about on rocks, banks, logs and captures insects by clinging upon them. It can run easily on the surface of the water as well as on land, and can also dive and remain under water for some considerable time. While this species does not construct a web for capturing insects, it makes one for quite another purpose, and it is one of the nursery-web weav-

(Continued on Page 532)



Trap fishing for salmon at Sookes Harbour, B.C.

following their usual procedure, the phlegmatic Indians would have remained silent under the white man's accusation and merely pondered to themselves over the inconsistency of the conquerors of their country; but this was one of the occasions when the maligned red men decided to stand up for their rights and tell the white men a few home truths, which, while they couldn't be expected to have any effect, would show that the Indians were not such dumb individuals after all.

One particular Indian, who wasn't satisfied to sit around his tepee grumbling to his fellow tribesmen about the unfair allegations made by the white man, even went to the length of usurping the prerogative of his lighter colored brethren by entering into the popular indoor pastime of writing to newspapers about the matter.

In the course of his letter, published in the Vancouver Daily Province, the Indian said:—

"How is it that a white man will blame the poor Indian for his own depredations? Here is a man who advocates the use of purse seine nets, which I know for a fact destroy more salmon in a season than an Indian will kill in a lifetime, who blames the Indian for killing a few fish for food.

"When the seine net is put in among a school of salmon, it is impossible for the boats to get in all the salmon that they catch and the surplus is thrown away to rot. Why does not the white man figure out how many salmon eggs are wasted in that way year after year?

"The white man is a greedy being, wherever he goes. He is after the almighty dollar, whereas the Indian only takes what salmon he and his family eat. He does not make money out of that. Why do not the marine and fishery officials and

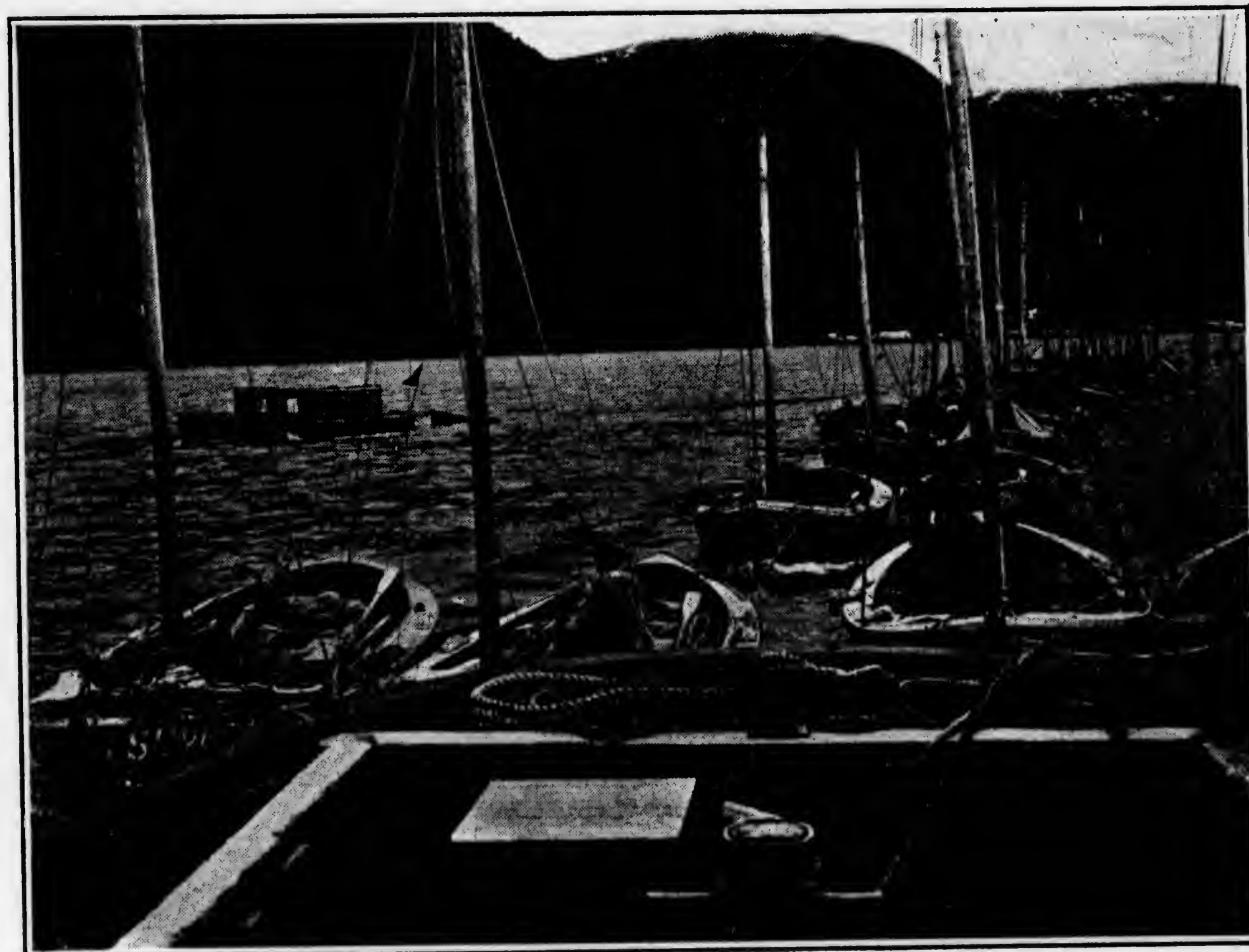
cannery men look at seine nets, drag nets and other means of destroying salmon? What few salmon that the Indians dry does not amount to what is wasted by seine nets, drag nets and traps. They catch the young salmon that are not ready to go into the rivers to spawn.

"Is it because the Indians do not pay a license to get salmon that the white man wants to stop them fishing? They might as well say so, for they have been beating about the bush for a long time; and why should the Indian pay a white man for what really belongs to the Indian? The white man never paid the Indians for the right to get everything out of the country as they are doing now."

THE secretary of the Progressive Native Tribes of British Columbia also took issue with the white fishermen and, in the course of a statement, contended that a few years ago, when it was proposed, for the sake of preserving the sockeye salmon, to enact regulations regarding commercial fishing, propaganda was put in motion to the effect that it was the Indians who were responsible for the scarcity of salmon.

The result was that almost prohibitive regulations as to the manner in which Indians might catch fish for food were put into operation.

After holding that the figures describing the number of fish caught by Indians were a gross exaggeration, this champion of the red men remarked that white men also caught fish and dried them as food for their dog teams, which were the only mode of travel in the northern interior of British Columbia during the winter



A salmon fishing fleet at Skeena, British Columbia

months and were used by Government officials for the transport of mail and other purposes.

The same Indian supporter mentioned that during



colonial days there were more than 100,000 Indians in British Columbia and the number had fallen to 35,000. It was not so many years ago that in some places one could almost walk across on the numerous fish in rivers and streams during the spawning season, he contended, and added that the Indians of today do not consume the number of fish they used to, yet the cannery interests would cause the Indian to suffer for a condition which they themselves had brought about.

REPLYING to a statement that Indians on the Nass river took 34,000 sockeyes a year, the Indian Agent at Prince Rupert said that all the natives, with the exception of a few old people, left the Nass for the canneries during the fishing season and those who remained put up possibly 800 fish. The main supply used by the Indian consisted of coho, dog salmon and hump backs, he asserted, which were caught and dried after the spawning season, when the Indians returned from the canneries in October.

It would appear that the Indians have got all the better of the argument, and the facts, as outlined by them and their champions, seem to prove fairly conclusively that the red men cannot be blamed for the gradual disappearance of the salmon. One is therefore forced to the conclusion that, as the Indians are not primarily responsible for the depletion of the salmon runs, and bears, seals and birds were preying on fish for a good many years before the fishing industry was established on the Pacific Coast without causing salmon to become extinct, the fishermen themselves must be to blame for the state of affairs which they are so loudly bemoaning.

The Fisheries Departments of both the Dominion and Provincial Governments are anxious to conserve an industry which is a source of considerable revenue to the country, but they are handicapped owing to the lack of restrictions imposed on United States fishermen and the resentment which Canadian fishermen feel when legislation aimed at interfering with their activities is introduced.

## The RAPACIOUS ANT

By SARAH FOSBERY

"Go to the ant, thou sluggard," for industry, courage, concentration and persistence—but not for mercy!

One has to be something of a sluggard for a time to observe closely the ways of any creature of the great outdoors, and cessation of activity for this purpose pays well in the interest added to woodland walks or garden duties.

Insects are much more easily watched than birds and animals. Few exhibit the slightest timidity in the proximity of man, and ants in particular go about their business utterly ignoring his presence.

In the dry belt—through the past year a wide one—ants have been particularly active. During the whole summer season it was impossible to avoid observing them, if only because of the damage done in working round the roots of plants and carryaphis to every available tip of succulent vegetation.

They have seemed unusually hungry and to have craved variety in their diet. Young carrots were eaten, peach windfalls devoured, tomatoes attacked and penetrated to nearly an inch in depth. But the craving for flesh food was the most objectionable characteristic, manifesting itself in horrible ways.

Two tiny fledglings were found on the ground under a cherished nest, covered with ants bent upon eating them alive. So interested were the

creatures in the meal that brushing and shaking failed to dislodge them, and they had to be picked one by one from their prey. The unfortunate victims were returned to the nest, but next morning had vanished. Whether the ants followed up the attack or whether they succumbed to their injuries and were thrown out of the nest, is another garden mystery.

A SHORT cut over a hill or through a valley should always be chosen by the nature enthusiast in preference to the highroad, if time permits. On one such occasion this season a most remarkable exhibition of ant intelligence was witnessed. On a side-hill pathway a detachment of ants was en-

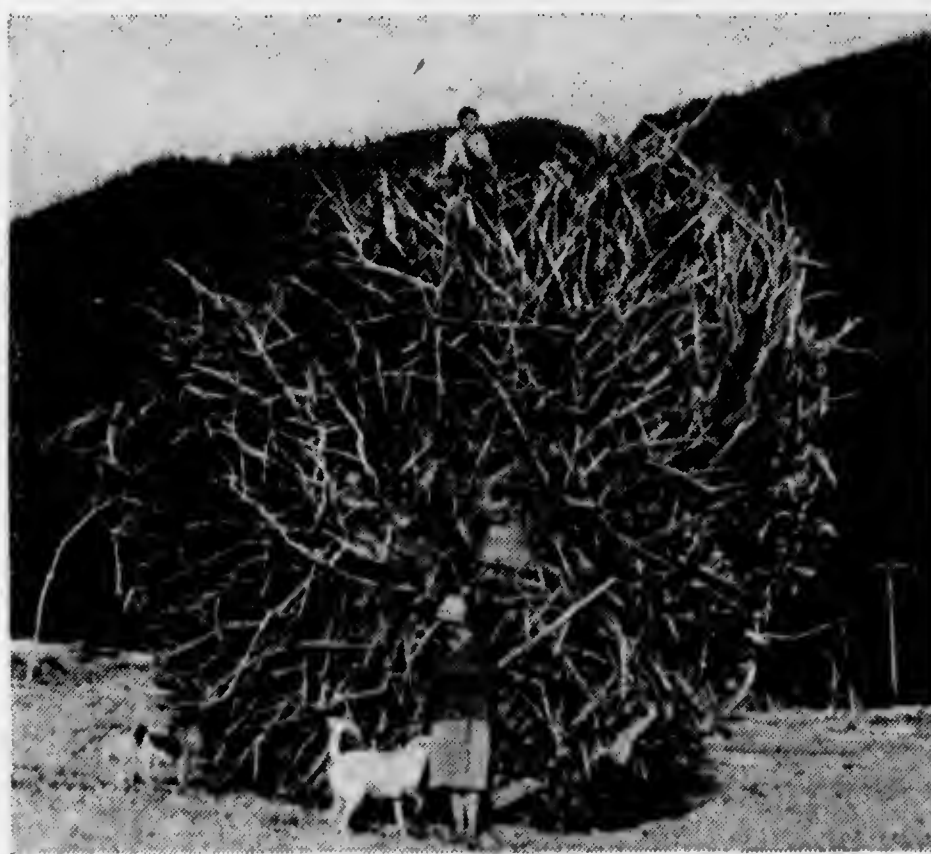
gaged in the business of dragging and hoisting a pine tree borer to the door of the runway about ten inches above path level. One important looking old stager seemed to be directing operations, but was not above taking a hand himself in a crisis.

His men were thus ordered. One at the head of the two-inch grub dragged valiantly with mouth and fore-legs, digging his hind legs in as he backed uphill. Two on each side hoisted and pushed the front half, while four similarly placed lifted and shoved the back half, and a strong, practiced pusher brought up the rear. Lumbermen trying to manage a great peeled pine without cant-hooks they looked. But their log gave at intervals unmistakable signs of life, and sympathy induced an attempt to set him free. The side men were scattered, then the rear guard induced to desist; but the head man held on doggedly, digging in his toes in a courageous but unavailing effort to hold the entire weight.

Seeing this, the general rushed in, taking a side grip and holding on for dear life while his excited forces rushed about aimlessly, finally returning to duty in much less orderly array than before the interference.

It was impossible to wait to see their efforts crowned with success, but I went on my way convinced that such perseverance and single-mindedness could have no other outcome than the depositing of the coveted corpse in the exact spot designed for its reception.

### ANCHORAGE SYSTEM OF CEDAR



A cedar root which drifted up on the shore of Kootenay Lake, B.C. during high water. Its bulk is indicated by comparing it with the figures of the woman, man and dog.



I wonder if anything could be done to have the position of Superintendent, or Farmer, at the Tule River Indian Reservation re-established. It is badly needed. The Indians, without restraint, spend much of their time in drunkenness. It was bad enough with the former superintendent there, but it is even worse now with no one there. A petition is being circulated in the vicinity of the Reservation for the re-establishment of the office.

Very truly yours,

Geo. W. Stewart

*dated Kissalia  
Jan. 10, 1904*



W. F. Schnabel, of Caldwell, Idaho, an old-time hunter and woodsman, who has spent his life on the frontier and has traversed various parts of Alaska, and has also served as marshal of Idaho and as deputy sheriff for five years, states in a letter to the Secretary of Agriculture (dated February 4, 1904) in reference to the slaughter of game: "It is not the Indian, but the bad white man, that kills off the game. The present game laws are unjust to the Indian and the Eskimo."

Whipple in 1856 remarked: "The aborigines are, upon every side, hemmed in by descendants of a foreign race. Year by year their fertile valleys are appropriated by others, their hunting-grounds invaded, and they themselves driven to narrower and more barren districts. The time is now arrived when we must decide whether they are to be exterminated: if not, the powerful arm of the law must be extended over them, to secure their right to the soil they occupy; to protect them from aggression;" Whipple, Pacific RR Repts. III, pt. 3, p. 7, 1856.



One George Percy, in his 'Observations gathered out of A Discourse of the Plantation of the Southern Colonie in Virginia by the English, 1606' [from Purchas Pilgrimes, IV, 1685-1690 ed. 1625]

makes the following acknowledgement respecting the rescue of the Colony from starvation:

"It pleased God, after a while, to send those people which were our mortall enemies, to releve us with vituals, as Bread, Corne, Fish, and Flesh in great plentie; which was the setting up of our feeble men: otherwise wee had all perished."



Sec. 14. That none of the provisions of the last two preceding sections of this act[relating to the public lands] shall be so construed as to warrant the sale of any lands belonging to the United States which shall contain coal or the precious metals, or any town site, or which shall be occupied by the United States for public purposes, or which shall be reserved for such purposes, or to which the natives of Alaska have prior rights by virtue of actual occupation, or which shall be selected by the United States Commissioner of Fish and Fisheries on the island of Kadiak and Afognak for the purpose of establishing fish-culture stations (Rev. Stat. .U.S. .p. 945<sup>act is</sup> Mar. 3, 1891)



*Bartram in his Travels in Florida, Georgia & C. States:*

"The Muscogulges, with their confederates, the Chactaws, Chicasaws, and perhaps the Cherokees, eminently deserve the encomium of all nations, for their wisdom and virtue in resisting and even repelling the greatest, and even the common enemy of mankind, at least of most of the European nations, I mean spirituous liquors.

"The first and most cogent article of their treaties with the white people, is, that there shall not be any kind of spirituous liquors sold or brought into their towns; and the traders are allowed but two kegs (five gallons each) which is supposed to be sufficient for a company, to serve them on the road, and if any of this remains on their approaching the towns, they must spill it on the ground or secrete it on the road, for it must not come into the town." Bartram's Travels, p. 492, 1791.



## SHOSHONES

In his Report to the Commissioner of Indian Affairs in Sept. 1858, Jacob Forney, Supt. of Ind. Affairs, W.T. in speaking of the Shoshones of Utah and Wyoming states:

"There is no tribe of Indians in the Territory with whom I have any acquaintance that have been so much discommoded by the introduction of a white population as the Sho-sho-nes. For the past few years they have been compelled to live in the mountains, (as the game has all been driven off the lowlands,) where the snow is frequently falls to such depths as to be destructive to man and beast. But notwithstanding all the disadvantages under which they labor from the introduction of a white populace, I cannot learn that they have ever molested any of our citizens, but, on the contrary, have always been friendly." (p.562)

Rept. Commr. Ind. Affairs for 1858, p.562, 1858.

Mess. & Docs. H.R. 35th Cong. 2d Sess. Ex. Doc. 2, 1858.



SALUGHTER IN RANCHERIA

NEAR FORKS OF BUTTE, CALIF.

A newspaper clipping (without date or name of paper) in the Hayes collection tells of the destruction of an Indian rancheria  $2\frac{1}{2}$  miles from Forks of Butte on N side of river, July 28, 1850. It reads in part:

"A correspondence dated Forks of Butte, 29th July, of the Butte Herald (Oroville) tells the following terrible story. . . 'The most brutal and atrocious wholesale slaughter of Diggers that has occurred in Butte County for many a day, was perpetrated at the Indian rancheria yesterday morning (28th July) situated about  $2\frac{1}{2}$  miles from this place, on the north side of the river. The rancheria was attacked about daylight, when an indiscriminate slaughter commenced; nine of the Indians were killed, viz. 5 bucks, 2 squaws and 2 children, and four wounded, two perhaps fatally. Their camp was also plundered of rifles and money. . ."

This clipping may be found in Hayes Collection, Vol. 40, p. 28,  
in the Bancroft Library



Hall J. Kelley, in his Memoir on Oregon dated 1839, writes the following concerning California Indians:

"Most of the native Indians have perished, or have gone into the missions about the bay of San Francisco. Many tribes are utterly extinct; in places where I was told that, in 1832, there was a population of a thousand or fifteen hundred souls, I found sometimes none; and not a vestige of their habitations, save a pile of discolored stones, or a slight depression of soil. Pestilence and the wrath of man have combined in the work of extermination, until, of the ancient owners of this most interesting territory, very few now occupy its fertile fields. I do not believe, and I speak after due investigation, that the whole Indian population between the Colorado and the Pacific, in 1834, exceeded three thousand souls. But along the Sacramento and elsewhere, there is abundant evidence that, in former times, a teeming and crowded population was spread over that now desolate region."

Kelley, Hall J., Memoir on Oregon, 25th Cong., 3d Sess., H. Rept. 101, p. 53, Jan. 31, 1839.



. Massacre of San Diego in 1779. --Forbes History of Calif., p119-125, 1839



Mollhausen, commenting on the usual behavior of the whites toward the Indians, remarks that our injustice soon stifles their confidence and transforms their friendship into hostility, and adds." The native who seeing himself trampled upon, revolts against the dominion of the white race, is then at once treated like a noxious animal, and the bloody strife never ends till the last free inhabitant of the wilderness has fallen. I may cite, in proof of this assertion, the example of the murderous war of the Californians against the warlike tribes of the Chauchiles Indians in the year 1851, the sole cause of which was the brutality of a dealer in cattle."- Mollhausen, Journey to the Pacific, Vol. II, p248 1858.



See also under

Reservations (particularly Round Valley)

Char Lake Masses (Char Lake Envelope)

Toche or Tulare Drain of 1859 (Toche Envelope)



Depredations alleged to have been committed  
by Snake Indians 1862-1865.  
Rept. Comm. Ind. Affs. for 1865, 472-474, 1865.



An Act to prevent the sale of fire-arms and  
ammunition to Indians in California {Passed March  
24, 1854

---

Stat. Calif. 1854, 24, 1854.

Imposes fine of \$25-\$500 or county jail 1 month-6 months,  
or both.

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Drowning of the "Shumaias" of extreme upper Eel River (opposite Potter  
valley) to Bloody Rock, where they plunged down to death -  
English account by Stephen Powers, Overland Monthly, IX, 312-313,  
Oct. 1872.



Indian Dancing: views of the Hon.  
W. A. Jones, late Commr. Ind. Affs.

According to the intellectual & moral standards put  
forth by the aforesaid Jones, "there may possibly  
be a few harmless Indian dances; but such, if  
they exist, are an exception . . . . The Indian  
dancer, no matter if it is religious, should go."  
(Rept. Commr. Ind. Affs. for 1903, 9, 1904).  
~~with its earlier prototype~~

This man Jones at the same time promulgated  
the notorious hair cutting order of a year or two earlier,  
& approved the kidnapping of Indian children to send to distant schools.  
What a comment on our system of  
government of a people we have dethroned and  
imprisoned, that such a contemptible hypocrite,  
~~and~~ <sup>and brute</sup> ~~bigot~~ should be placed in the high  
position ~~he~~ <sup>held</sup> for several years, ~~sufficient~~.



Killing of Ute Indians in Colorado

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By Game Warden. Oct 1897.

Ref. Case. 2d. Affs for 1898, 7/1/1898.



Circ. Relative to Lands in possession  
of Indians. Oct. 26, 1887. (Land  
Decisions, Vol. 6, 341-342.)

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Taylor estimated the Indian population  
of California in 1852 at 120,000. Writing  
in 1860 he said: "Since that time hundreds of thousands  
have been killed off [by us (Vol. 2<sup>d</sup> column p. 20)].  
by the whites on the frontier, by themselves in little & big  
wars, and by disease; but mostly by an army of  
rangers in every hole & corner of the State, have they  
been slayed and decimated. As a general thing the  
frontier-squatters & rowers show them little mercy,  
and would rather, according to all accounts, shoot  
them than a coyote." Taylor, Calif. Farmer, June 8, 1860.



Mt. Diablo Massacre.

1851?

In (or about) 1851 the Indians living on the east side of Mt. Diablo made a raid on some of the ranches on the west side & ran off a lot of horses. They were followed by the ranchmen & led up Mitchell Canyon. They ambushed the ranchmen & killed Castro & Lechero and wounded Moraga.

An old man named Jerry Morgan at Clayton is said to know all about it, & the story is told in the history of Contra Costa Co. It is told by John M. Walker of Walnut Grove.

It is said that the tribe to whom these Indians belonged was a fierce & fearless tribe & that the men were clever & smart as well as brave.

They sometimes got up on the roofs of ranchhouses at night & shot the inmates as they came out in the morning.

Name of tribe not known.

Told me by John M. Walker

Walnut Grove, Calif. Nov. 19, 1905.



commenting on the attempt made  
by the Mexican government upon the  
secularization of the <sup>California</sup> missions <sup>in 1834,</sup> to establish  
the native Indians in ~~villages~~ towns or  
pueblos, Hittell observes that inasmuch as  
~~it~~ in other cases it had required hundreds  
of years to educate savages up to the point of  
making citizens, the idea of at once transferring  
the idle & improvident natives of California  
into industrious law-abiding town-dwellers  
was preposterous. - Hist Calif. II, 189.



Allotments in Susanville region, NE Calif.

Ref. Comm. 2d. Affs. for 1896, 27, 1897.



Handless Calif. Indians

Beginning of investigation by C. E. Kelsey  
Ref. - Comm. Ind. Affs for 1905, 105-106, 1906.

Ibid for 1906: 126-127, 1906

" 1907: 92-94, 1907



Conserving the Indians [a plea for preservation  
of tribal identity & customs]

By Dr. F. B. Speck. - The Southern Workman, June 1912



"The San Joaquin Valley Indians" were  
peaceably inclined toward the whites, &  
resorted to deeds of violence only under  
great provocation." - Hist. Central  
Calif. 45 (no author or date).



Law of Calif. providing for the 'indenture' of Indians  
of both sexes, under 30 yrs of age, for long terms of  
years to white masters.

Ref<sup>Wm. P. Dole,</sup> Commr. Indian Affairs for 1861, 23, 1861.

Cruel wrong of so-called "Indian wars" of  
Humboldt & Mendocino counties, Calif.  
Ref<sup>Wm. P. Dole,</sup> Commr. Ind. Affrs. for 1861, 23, 1861

Indian Hostilities in Calif., Texas, & N. Mex.

Senate Ex Doc. 1, 31<sup>st</sup> Cong. 2<sup>d</sup> sess. 1851.

Ref. to correspondence only.  
(Look up for names of tribes & possible data)

Ex. Doc. 1 is the President's message. Refs. to Indians  
as follows: (Indian Affairs (Rpt. of Commr.) - pp. 35-175  
1850  
California, pp. 122-125)



Kidnapping Indian children +  
tearing them by violent force  
from their mother's arms  
to fill the schools.

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Rept. Comm. Ind. Affs. for 1891,  
p. 18, 1892.

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Outrages upon the Hualafais & Kavaafais

Col. Roger Jones in Rept. Comm. Ind. Affrs. for  
1869, 217-218, 1870.



"War"<sup>11</sup> - so called - with Klamath River, Redwood, & Trinity  
Indians - Reft. Comm. Ind. Affs for 1864, 13, 1865.



Hostilities of Indians of northern Utah & Nevada in 1857.  
Brigham Young, in a rept. to the Commr. of Indian Affairs dated  
Salt Lake City, Sept 12, 1857, states of recent attacks by Indians upon  
emigrant trains: "This is principally owing to a company of  
some three or four hundred returning Californians who traveled these  
roads last spring to the eastern States, shooting at every Indian  
they could see - a practice utterly abhorrent to all good people, yet, I regret  
to say, one which has been indulged to a great extent by travelers  
to and from the eastern States and California; hence the Indians regard  
all white men alike their enemies, and kill and plunder whenever they  
can do so with impunity." - House Doc. 2, 35<sup>th</sup> Cong., 1<sup>st</sup> Sess. 598, 1857.



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## The Northern California Indian Association

San Jose, California

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### The Indian Population of California

Dr. Merriam, Chief of the Biological Survey, tells us that a conservative estimate of the Indian population of California, at the time of its discovery by white men, is 260,000. Definite statistics exist for only a limited area, but there is much evidence of other kinds. The food supply was abundant throughout the State, and the climate benign in most parts. Another form of evidence is found in the hundreds of half obliterated sites of villages, which in the early days were thriving communities. By 1834 the date of the secularization of the Missions, the native population had been reduced to 210,000. The turning adrift of the Mission neophytes after a generation of bondage and tutelage into a land overrun by Spanish-Mexican ranchers was a veritable sentence of death, and the 15 years from 1834-1849 saw the Indians reduced at the appalling rate of 7000 a year, a total of 110,000. The year 1848 brought its horde of gold seekers, who spread over the foothills of the Sierras and northward and devastated the country which had escaped the agricultural settlers. Whole villages were wiped out, or, if life were spared, whisky, immorality and disease wrought a havoc as deadly, until we have today less than 20,000 Indians in the whole State. Dr. Merriam tells us that, in his opinion, *"the principal cause of the appallingly great and rapid decrease in the Indians of California is not the number directly slain by the whites, or the number directly killed by whisky or disease, but a much more subtle and dreadful thing: it is the gradual but progressive and relentless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often far from water, usually with an impoverished supply of food, and not infrequently in places where the winter climate is too severe for their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the hopelessness of their condition, must we wonder that the wail for the dead is often heard in their camps and that the survivors are passing swiftly away?"*

Probably none of us have had a hand in the eviction of an Indian village; certainly none of us have murdered them, nor given them whisky, but we are all in the position of receivers of stolen goods. Every dweller in California lives on land which once belonged to an Indian. We may not bring back from the land of spirits those whom Christian America swept



out of her path of progress, but we can deal justly by the remnant left, and, aided by humanity and common sense, save them for themselves and the State.

Will not the women of California who spend time and money to preserve the beautiful old Missions, built to teach the Indians the gospel of love; who take thought for the birds of the air and the lilies of the field; who battled so well to protect the lives of the wonderful old trees of California, battle as earnestly for the lives of these native sons and daughters, these *men* and *women* who are not dead and gone, but living today, homeless, disheartened, dying of starvation? We have taken their land, their fish streams, their hunting grounds, their wild fruits and berries, and driven them into the sterile regions where no white man could support life. Surely there is a debt, quite apart from any sentiment of humanity, which we as honest citizens should pay. Information relative to methods of practical help to our Indians will be gladly furnished.

CORNELIA TABER.

### A "Call of the Wild"

From Bering's shores, where weirdly gleams  
Aurora's mystic shimmering light;  
Where Luna's cold reflection beams  
Illuminate the long, drear winter's night,  
Comes wafted on the southward breeze  
A cry, as to a wayward child,  
"Come back—O wanderer of the seas,  
"Return where all is free and wild!"

The great white silence calls "Come home,  
"I give you peace—why linger then"?  
I bow my head; too far I've roamed,  
No laden vessels northward trend;  
For ice-locked is my Arctic land,  
And many moons their course must run  
Ere summer waves her beck'ning hand  
And shines again, the Midnight Sun.

MARY E. HART.

San Francisco, Cal.





## Selling Whiskey to Indians

2 1844

^ T. Hartley Crawford, Commissioner of Indian Affairs, wrote these words, which are equally true today:

"Worse for the red man, however, than the flood and army worm, is the traffic in whiskey, to which our own citizens lend themselves, from the most contemptible and sordid motives. Outraging every principle of morals, all law, and the dictates of humanity, they deliberately place the instrument of destruction in his hand, and persuade him to use it, brutalizing him, and making victims of his wife and children, that they may fraudulently pick his pocket and strip his back of the blanket that covers it." - Rept. Commr. Ind. Affrs. p. 9, 1844.



## Policy under Jones:

Antagonism & Coercion

Dread of the language (in school, etc)  
Enforced schooling.

cut hair

cut rations

allotments of land

Grazing leases — destroying the common  
& beneficial practice of herding in common.

"all Indians alike to me"

Ignores heterogeneous nature of tribes

Ignores fact that Indians are easily  
led but not easily driven.





EXCHANGING VICES AND COURTESIES

Tom Redman - March 1911



Circular relative to lands in the possession of Indian occupants.

DEPARTMENT OF THE INTERIOR,

GENERAL LAND OFFICE,

WASHINGTON, D. C., *December 23, 1903.*

*To Registers and Receivers and U. S. Surveyors-General.*

GENTLEMEN: Your attention is called to the circular of this Department of May 31, 1884, relative to lands occupied by Indian inhabitants (3 L. D., 371), viz:

DEPARTMENT OF THE INTERIOR,

GENERAL LAND OFFICE,

WASHINGTON, D. C., *May 31, 1884.*

*Registers and Receivers, U. S. Land Offices.*

GENTLEMEN: Information having been received from the War Department of attempts of white men to dispossess non-reservation Indians along the Columbia River and other places within the military department of the Columbia of the land they have for years occupied and cultivated, and similar information having been received from other sources in reference to other localities where land is occupied by Indians who are making efforts to support themselves by their own labor, you are hereby instructed to peremptorily refuse all entries and filings attempted to be made by others than the Indian occupants upon lands in the possession of Indians who have made improvements of any value whatever thereon.

In order that the homes and improvements of such Indians may be protected, as intended by these instructions, you are directed to ascertain, by whatever means may be at your command, whether any lands in your districts are occupied by Indian inhabitants, and the locality of their possession and improvements as near as may be, and to allow no entries or filings upon any such lands. When the fact of Indian occupancy is denied or doubtful, the proper investigation will be ordered prior to the allowance of adverse claims. Where lands are unsurveyed no appropriation will be allowed within the region of Indian settlements until the surveys have been made and the land occupied by Indians ascertained and defined.

Very respectfully,

N. C. McFARLAND,  
*Commissioner.*

Approved May 31, 1884.

H. M. TELLER,  
*Secretary.*

The foregoing instructions apply to every land district and to all lands occupied by Indian inhabitants in any part of the public land States and Territories of the United States.

It has been officially represented that these instructions are disregarded, and that public land entries have been allowed upon lands on which Indian inhabitants have their homes and improvements, and in some cases where the Indians have so resided for a number of years, cultivating the soil, and making the land their permanent homes.

The allowance of such entries is a violation of the instructions of this Department, an act of inhumanity to defenseless people, and provocative of violence and disturbance.

[OVER.]



You are enjoined and commanded to strictly obey and follow the instructions of the above circular and to permit no entries upon lands in the possession, occupation, and use of Indian inhabitants, or covered by their homes and improvements, and you will exercise every care and precaution to prevent the inadvertent allowance of any such entries. It is presumed that you know or can ascertain the localities of Indian possession and occupancy in your respective districts, and you will make it your duty to do so, and will avail yourselves of all information furnished you by officers of the Indian Service.

Surveyors-general will instruct their deputies to carefully and fully note all Indian occupations in their returns of surveys hereafter made or reported, and the same must be expressed upon the plats of survey.

Very respectfully,

*W. B. Richards*  
Commissioner.

DEPARTMENT OF THE INTERIOR,  
OFFICE OF THE SECRETARY,  
December 30, 1903.

Approved:

*E. A. Hitchcock*  
Secretary.

11124b500-1-04



Dr Q. M. Wozencraft, referring to treaties ~~made~~ made by him with some of the tribes of the Southern Sierra (or adjacent valley) in 1851, says: "That peace was made in a manner not likely to be broken on their part, inasmuch as 12 of their chiefs and headmen sealed it with their life's blood, which was further confirmed by the assent and signatures of 50 chiefs & captains. — Senate Ex. Doc. 104, 32<sup>d</sup> Cong. 1<sup>st</sup> Sess., p. 7, 1852.

In August 1852 the Commissioner of Indian Affairs transmitted to the Senate letters ~~and~~ financial statements from Redick McKee, Q. M. Wozencraft, & S. W. Barlow (then <sup>in California</sup> connected with the Indian Service) relative to their recent dealings with <sup>California</sup> ~~the~~ Indians. Barlow's statement contains a contract with J. C. Fremont, then conducting a cattle ranch on Mariposa river, for the delivery of "beef cattle upon the hoof at the price of 15 ~~to~~ per head, net," &c. — Senate Ex. Doc. 104, 32<sup>d</sup> Congress, 1<sup>st</sup> Sess., pp. 1-15, 1852.



## Illustration of Genl. Instructions to men in field.

In 1861, ~~was~~ Comm. of Ind. Affs, in his letter of instructions to Dr. Elijah White, <sup>a special agent</sup> ~~who was sent on~~ ~~assigned~~ ~~an~~ important mission ~~in~~ connection with Indian wars in Calif. Oregon & Washington, stated: "You are instructed to procure a full & reliable statement of the total number of Indians in that State [California], & also the number of men, women, & children. It is also desirable to procure the same information in Oregon & Washington Territory, provided time will permit before the meeting of the next Congress." This, it should be remembered, was purely incidental to his other & more urgent duties - and the time allowed for the entire trip was 90 days! - Rpt. ~~Comm.~~ Comm. Ind. Affairs 152, 1861.



## Mission Indians

"About the year 1849 most of the Indians were located on what is now known as the China Ranch, near Los Angeles. They moved in a body to Temecula Valley, and about 1856 Juan Muchado, justice of the peace for Temecula Township, under the law of 1850, set apart a portion of the valley for the use of the Indians." - Lieut. A. P. Greene in Rept. Comm. Ind. Affs. for 1871, 343, 1872.

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Important rept. on condition & treatment by whites, John G. Ames in Rept. Comm. Ind. Affs. for 1873, 29-41, 1874.



125. ; 133 Senate Doc. 4, Special Res 1853.

Appropriations of whites against Indians Calif.  
Recommendation to leave some Indians in their  
valley homes - Wagoncraft - 132 + 188 (Colusa).

182

191 near Jm. Trinity & Klamath

196-197

198 Smallpox said to have been introduced intentionally in 1841  
3 Affair 2m of Calif. (256)

200

212 cold blooded murder.

222

258 Tulare Valley outrage

309 + 310-311 - 317, 322, 325

333

353

378

400

## Relinquishment of Hunting Privilege

"By the Treaty of 1868 the Sioux retained for themselves  
the right to hunt in Nebraska on any lands north of  
the North Platte and on the Republican Fork of the Smoky Hill  
River. By Act of Congress, March 3, 1874, \$25,000 was  
appropriated for the purchase from the Sioux of the right  
to hunt in Nebraska." - Rept. Commr. Ind. Affrs. for  
1875, p. 5, 1875.



General remarks on California  
Indians and the way they have been  
treated by the settlers and the Govt.  
Stephen Lowrey, <sup>(Overland Monthly,</sup> VIII, 325+, April 1872.

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No white man shall reside  
or remain for more than a  
week on the lands of any  
Indian tribe or settlement  
except by written consent  
of the Governor or Chief, given  
with the approval of the Council.

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## A RED-LETTER DAY FOR RED AMERICANS

"AMERICAN INDIAN DAY," the fourth Friday of each September, is being celebrated this year on September 28, with a very real nation-wide awakening as to what the red man means to those who have "adopted" his country, and what the invaders owe him. There is hope that it may become a real "red-letter day" in the history of the Indian, announces the editor of the *Dayton Journal*, as a result of the recent great meeting, in New York City, of a number of associations interested in Indian welfare. A particularly favorable sign, adds the *New York Times*, is found in the report of the Committee of One Hundred, appointed some months ago by Secretary of the Interior Work, to confer on Indian problems. They are drawing up a "Program of Rights" for the American Indian, or the "Amerindian," as a good many ethnologists and historians are beginning to call him. The amount of our culture which we have derived from these "original landlords of America," the real nobility of much of the aboriginal attitude toward life, finally the present state of our Indian population, these authorities agree, make them worthy of more intelligent treatment than they have had. The basis of the Committee's report, as stated by Dr. Herbert J. Spindin, of Harvard University, seems to be that we ought to develop, rather than destroy, "their pride of race," and that they "should be encouraged and permitted to undertake as great a degree of self-government as possible." These are both ideals for which the Indians themselves have been working through the American Indian Association, and, more recently, through the first Indian school in the United States to be conducted by Indians for Indian children, now operating in Minneapolis.

An unusually vigorous appeal for better days for our autochthonous population is presented by William S. Hart, the screen star, well-known Western hero of a hundred "movie dramas," who, incidentally, is able to speak one of the six Indian languages. He has been elected one of the vice-presidents of a new association, The American Indian Order, with headquarters in Indianapolis. Mr. Hart writes a special "American Indian Day" appeal in *The American Indian Tipi*, a journal published by the American Indian Association. With the apology that he is no wielder of the pen, Mr. Hart proceeds:

The Indian—the red American Indian—who once was monarch of all he surveyed; who once was the host and the white man the guest; who once owned nothing except all the land that the United States stands on, and who now lives a supplicant for American citizenship, and is denied!

Living in the dark does not help one to see the light. And our red brothers are living in the dark. They can not understand. How can they?

When first they fought us in defense of their land and homes—and whipt us—it was called a massacre. When we fought and whipt them—even to shooting down old Indians, squaws, and papooses in the snow—it was called a battle. The battle of the Washita! And when a tender-hearted officer remonstrated at firing on children hiding in the brush, he was told by his commander—"Nits breed lice!" Yet in the late war ten thousand of these red people volunteered, went overseas, and fought like what they are—Americans.

When I spoke on a Liberty Loan trip at Brooklyn, New York, the whole City Hall Square was packed with over twenty thousand loyal Americans—all with upturned eager faces, ready and anxious to do their bit to help put over the biggest war in history.

An example of the war's cruelty was carried to the platform. One of the committee informed me, "Here's a poor, mangled Guinea—show him to the crowd." I looked at the "poor, mangled Guinea." He was an American Indian—and they did not know!

There are many different Indian languages, but I took a chance. I spoke to him in Sioux, the language of the Dakotas, which, as a boy, I could speak fluently. It was the language of his people. He straightened his bent body. His blue, sweated, trembling chin stood still—and a heavenly light came into his clear, brown eyes. Tears came forth, and they must have come from heaven, too!

I asked him in English if he was in pain. He replied, with a pitiable attempt at smiling, "She feel better—some time—when she stop hurtin'."

I could not speak. My hand gript his shoulder. He looked at me and saw my weakness. And to this broken soldier of the trenches must have come a vision of the far-away prairies and the stoicism of his people, for he said in Sioux—slowly, deliberately,

proudly—"A ta, nena O he ta ka"—(Our fathers were brave men).

We have left, scarcely, three hundred thousand of these Americans. They are decreasing at the rate of over two thousand a year.

They venerate the sun, the moon, and the stars. They climb to the highest mountain peaks to talk and to pray to the great Wakan (our God). Their language is beautifully expressive and seems to signify its meaning in the sound—and because they talk so little their words have a peculiar force.

Their morals are beyond question.

They love their children. I have never seen a greater picture than a Sioux infant at its mother's breast, while she crooned to it "Ko Ke pa Shna—Ko Ke pa Shna"—(Do not be afraid—do not be afraid).

Their word once given is never broken. The much-quoted term—"Lie like a Sioux"—is an infernal, villainous falsehood that found birth in some charlatan's brain.

They are hospitable, kind, and generous, and their courage is God-given.

I have seen this in the handwriting of General B. F. Benteen, Seventh Cavalry, United States Army, who fought all through the Indian wars, in commenting on the Custer fight in which he took part as captain: "We were outnumbered, and by Sioux warriors—the greatest fighters that the sun ever shone on."

These Americans want American citizenship. What can we





do? Abolish the Indian Bureau—where millions are being spent yearly to keep the Indian in subjugation.

He is subjugated. What he wants is freedom and the endowment of his birthright—American citizenship!

Let us spend some of those millions now being squandered on political jobs in the Indian department on the Indians themselves. Let us give them something for all that we have taken from them.

The Indian Bureau, even tho, apparently, it is not in favor of its own abolishment, is reported to have been behind the scientific bodies which met recently "for the purpose of discussing a Magna Charta for the Indians, and to outline general principles that should direct the United States in dealing with them." The Bureau is reported to be eager "to hear constructive criticism of its old policy, offered in a friendly spirit," since, to quote the New York Times:

The recognition that some of these policies have not proved successful or are now obsolete, due to changed conditions and the recent appointment of a Committee of 100 by the Secretary of the Interior, furnished opportunity for a constructive reconsideration of Indian policy.

The discussion, presided over by Warren K. Moorehead, Indian Commissioner appointed by President Harding, took up education, industry, health and sanitation, land tenure, irrigation, religion, self-government, and the organization of administration and inspection. The report urged, in the first place, that, even tho the Indian should be educated in the arts and sciences of to-day, no attempt should be made to "civilize" him "by killing his Indian psychology and his consciousness of race." With regard to the industrial policy, it was urged that more use should be made of "the Indian genius in painting, sculpture, music and literature," which were said to be such as to be able to provide "a genuine contribution to the sum total of Americanism." These arts, the report says, "have never been developed under disinterested supervision." Every effort should be made to maintain for the Indian his title and land, and special care should be given not to expose him to certain white man's diseases to which "the Indian has no natural immunity." Religious freedom should be the same for him as for the white man, it is argued further. No churches should be allowed to coerce him, and "it should not be assumed without proof that a ceremony is immoral or unsanitary without expert evidence to this effect." The Conference decided, in conclusion, that:

A change in method in the mechanism of Indian administration was not so important as a change in view-point, to bring about better conditions for the Indian. Responsibility to enlightened opinion and increased cooperation between Congress and the Indian Bureau were urged as the best hope of the proper administration of Indian affairs.

The Secretary-in-chief of the American Indian Association, the Rev. Red Fox St. James, has sent out a call to make "American Indian Day" a national holiday, to be observed on the fourth Friday of each September. It is already a legal holiday in several

States, due chiefly to the Indian educator's trip on horseback through the country in 1914, when he called on the Governors of a score of States, and argued for the new national holiday. He presents the Indian position in an appeal which appears in a number of newspapers and periodicals. We quote from the version that appears in *The North American Tipi* and *The Rocky Mountain News*:

The first word the Pilgrim fathers and the Jamestown colonists and William Penn heard from Indian lips was "welcome." They were the same type then of whom Columbus wrote to his sovereigns, the King and Queen of Spain: "There is not a better people in the world than these, nor more affectionate, affable, and mild. They love their neighbors as themselves."

Let us recall some of the things the Pilgrims got from the Indians. The list is not without interest to us all, for we celebrate our Thanksgiving largely in Indian fashion.

Beginning with furnishings of the frontier home they were "skins tanned after Indian methods, cornhusk mats, cornhusk mattresses, pillows of wild duck feathers, brushes of turkey feathers, birchbark boxes and baskets, basswood bowls, woven willow baskets and chairs cunningly backed and seated with the pliable inner bark of hickory."

Then came the great staple, corn. The Indian had developed four or five distinct varieties of it, suited to various conditions of soil and climate. It could be planted in unplowed ground, which could not be done with any of the grains the Puritans brought with them. It could be cultivated in the hills, it could be eaten before it was ripe, it could be harvested and cared for easily compared to wheat or oats, it could be cooked without milling.

The Indian had not stopt with corn. He evolved a perfect garden combination of corn and beans—and squash; the beans to twine up the cornstalks without other aid, the squash to shade the ground between the hills and keep down the weeds, and all were cultivated with one hoeing.

Not only so, but the Indian had learned to cook his corn, and most of the following names are Indian names: Hominy, scrapple, succotash, pone, ash-cake, butter popcorn (battered with hickory nut oil). The Pilgrims learned about pumpkin pie from the Indian. The Indian had a dish of "stewed" pumpkins sweetened

and combined with dried berries and nuts, substituting cornmeal for pumpkin. The Indian produced the favorite dessert known as Indian pudding. The Indian had discovered maple sugar, that was new to the aliens, as well as cranberries, celery and oysters. Imagination halts before the first contact of the European with the "quahang," or hard-shell clam—tho they were quick enough to adopt clambake and chowder when the Indian made them known. Buckwheat cakes, the Indian taught the first settlers. The Indian made a nut-butter, which is similar to the nut-butter on the market to-day, of hickory nut kernels pounded in a mortar.

Many of the Indian dishes, the writer points out, when worked out, made a great contribution to the joy of living in Europe and were handed down to the white Americans of to-day. Also:

The Indian had contributed more than corn, potatoes, sweet potatoes, tomatoes and other vegetables and maple sirup—to say nothing of tobacco, which the white man enjoys in his leisure hours and for which the whole world is greatly his debtor. The Indian inventor has also to his credit the snowshoe, the birchbark canoe, the moccasins, to say nothing of his wonderful blankets.



THE ORIGINATOR OF "AMERICAN INDIAN DAY"

The Rev. Red Fox St. James, whose Indian name is "Skiuhushu" (meaning "Red Fox"), presents a powerful appeal for more consideration for "the original landlords of the United States." He is shown here in his tribal costume of the Northern Blackfeet, accompanied by his daughter.

**GOLD SEAL CONGOLEUM**  
GUARANTEE  
SATISFACTION GUARANTEED OR YOUR MONEY BACK  
REMOVE SEAL WITH DAMP CLOTH

Facsimile of the Gold Seal which is pasted on the face of every genuine guaranteed Gold-Seal Congoleum Rug.

you these rugs for appreciate them fully. very low prices.

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|-------|--------|-----|--------|
| rated | 1½ x 3 | ft. | \$ .60 |
| large | 3 x 3  | ft. | 1.40   |
| small | 3 x 4½ | ft. | 1.95   |
| other | 3 x 6  | ft. | 2.50   |

South and west of the those quoted.

COMPANY

Chicago Kansas City  
Dallas Pittsburgh  
Rio de Janeiro

al  
**LEUM**  
**RT-RUGS**



“6”



w Bodies!

Motors  
duce

more

asure  
quiring  
brakes.

point-

dealer  
manent  
up it—

e auto-

upe Sedan

CHIGAN

kets. But that is not all. Our American Government learned practically all the strategy of modern warfare from the Indians. Also the United States Army tents are patterned after the styles of Indian tepees.

General George Washington gave tribute to the Indians. In 1775 the Continental Congress, in the midst of the war of the Revolution, realized the deadly danger of the enmity of the Indians. Congress agreed to make friendship, with these words:

“That the securing and preserving the friendship of the Indians appears to be a subject of the utmost moment in these colonies.”

The very first treaty made by the Continental Congress, acting for the United States of America, was a treaty made with the Delaware Indians, who were head of the Confederated Indian Tribes. In that treaty, after the help of the Indians was guaranteed, the hope was held out that a State would be created and the Indians assured possession, with representation in Congress. The hopes of this treaty are still awaiting fulfillment by the Indians, in some form or other. So important was the help of the Indians—they fought in great numbers—that General George Washington declared that if they had been enemies instead of friends, the Revolution would not have ended in American independence.

Thousands of Indians fought in the Civil War in aiding to preserve the Union and free the negroes. On the staffs of General Grant, General Parker and General Logan were Indians.

In the Spanish-American War the Indians helped to protect the American flag.

To-day in the United States there are about 500,000 Indians, of whom 336,000 are registered by the Indian office. Of these less than half are pure blood.

There were 17,000 Indians in the World War, 85 per cent. were volunteers, 15 per cent. were drafted. We had about 4,000,000 American soldiers in the World War—making it 4 per cent. of the entire population of the United States.

The Indians had at the least 5 per cent., yet the American Indians are not citizens. It was even necessary to pass a special legislative enactment in order that they might have a right in their own native land to apply for citizenship. Only Congress has the power to give citizenship to the Indians.

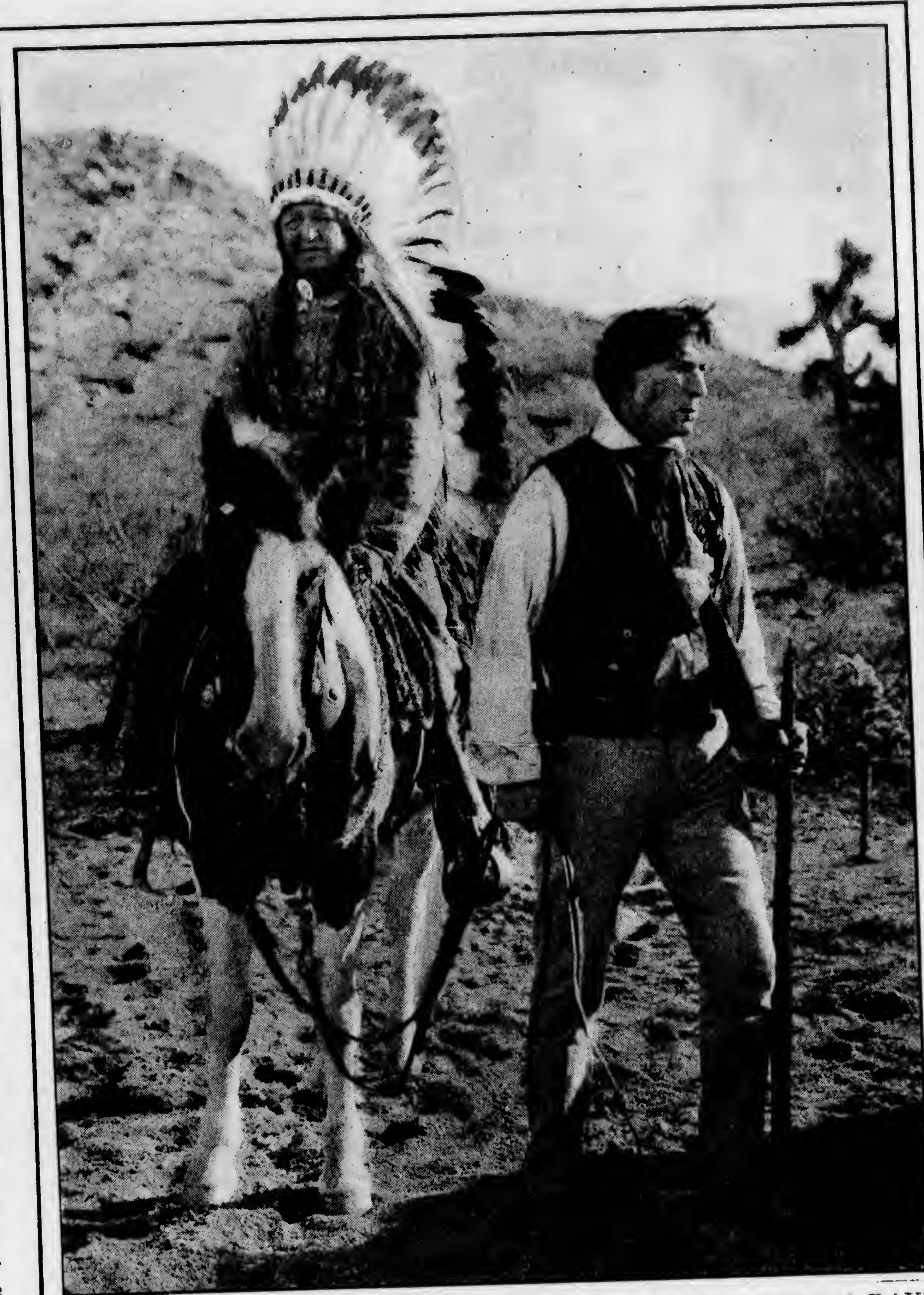
Ten American Indians were given the Croix de Guerre. One hundred and fifty were decorated for bravery. One Indian, offering himself as a living sacrifice for world freedom, stripped, painted himself in protective coloring and crept across open fields, exposed to enemy gun-fire, placing a bomb to a bridge the Allies could no longer defend. He checked the enemy by that act, saved the battle-line, and died there! Other warriors are cited:

One winner of the Croix de Guerre was Sergt. O. W. Leader, pure Indian of Oklahoma. He was selected by the French Government as the model original American soldier, of whom an oil painting was made to hang upon the walls of the French federal building with those of all Allied races.

There were 10,000 Indian members of the American Red Cross; 100,000 garments were knitted by Indians. One old Ute Indian woman had sold to the Red Cross her one possession of value—an exquisite example of basket weaving. It brought her \$513. She was over seventy-five years of age. The money was carefully divided by her in two portions and the larger portion was given for war service. “I am old,” she said, “the \$13 will be enough for me.”

“In the fifth or Victory loan the Indian applications for Liberty bonds were to the extent of nearly four millions, making their total subscription \$25,000,000, or \$75 per head for the entire Indian population.”—Department of Interior, Report 1919—Vol. II.

Should not the American people consider all these things as a tribute to these first Americans on “American Indian day?”



HE APPEALS FOR NATIVE AMERICANS ON “AMERICAN INDIAN DAY”  
This is a scene from a screen drama, but “Bill” Hart, here shown leading the horse of Chief Standing Bear, is also a leader of the Indians in real life. As a vice-president of the American Indian Association, he has issued a stirring call for justice for the red man.

The call for observation of “American Indian Day” has gone out from the Minneapolis headquarters of the American Indian Association. It runs in part:

We, the first natives of this land, everywhere welcomed those that become Americans. Let all Americans remember this. Hostility did not come until the white man wronged the red man. Why not all observe Indian Day as any other great memorial day is observed? Our forefathers were the earliest Americans, and their contribution of a distinct type (as we are) enriches the great composite white citizenship. American Indian Day is chosen after a careful study of the time of the year when all have returned from vacations and camp life in the great outdoors, reminding them of the great outdoor life our people enjoyed before the white man came. It is in the season of the “hunting moon”; it is near the time of Indian summer, when spring and summer have perfected the year with blossoms, flowers, fruit and vegetation through nature’s plan. It is the corn festival and home-coming days and council ceremony for all the

tribes. It is that time of the year when nature has made herself known in fulness for all her children.

The new Indian school in Minneapolis, the first in history to be operated exclusively by Indians, is financed by the American Indian Order and the American Indian Association, two organizations said to contain 14,000 members. The superintendent is the Rev. Red Fox St. James, or Skiuhushu, as he is known to the Indians. According to the Minneapolis *Tribune*:

Minneapolis was chosen as a site for the school because of its central location in respect to Indian population. There are 11,000 Indians in Minnesota, 15,000 in Wisconsin, 9,000 in North Dakota and 22,000 in South Dakota.

In establishing the institute, the superintendent declared that the Indian children should be given an education and allowed to be among white people, where they could work “shoulder to shoulder, free and equal in all things.” The Indian should be taught to think for himself and to work for himself, he said, adding that the Indians do not want pity, but recognition, justice and freedom.



# Abuses Against Indians

80/18  
c



## THE CRUELTY OF FORCED ALLOTMENTS IN CALIFORNIA

C. Hart Merriam

Only a year ago the Indians of Palm Springs on the edge of the Colorado Desert in California were thrown into a state of apprehension and dismay by the sudden unannounced appearance of Government surveyors sent by the Indian Office to subdivide their communal village and pasture lands into individual allotments. Not only was this a terrible shock, but when the surveyors had gone the anxious Indians were kept in suspense for months until Secretary Hubert Work, at last learning the truth, postponed indefinitely the final order.

It is well to remember that long ago the Indians had apportioned their land among themselves, in accordance with their own tribal laws, and that in their councils no action is taken except by unanimous consent.

Indians, like ourselves, are in the main social. From time immemorial the non-nomadic tribes have lived in villages, planting and harvesting in accordance with the tribal laws, and

May 5, 1924  
S. H. M.



since the advent of horses, cattle, and sheep, ranging their stock collectively. The practice of the Indian Office in breaking up tribal lands and apportioning small tracts to individual Indians is a violation of their hereditary customs and beliefs, the idea of individual land ownership being contrary to their traditions and understanding. Furthermore, the practical application of the allotment system is almost invariably unjust for the reason that the individual allotments are rarely of equal value. As a rule the Indian is not consulted. He is arbitrarily assigned a piece of land, often without water and worthless for cultivation. ✓

It is only a few months since the Palm Springs Indians were assured that for the time being at least their homes would not be broken up.

They and their friends rejoiced, believing that the verdict in this case applied not only to Palm Springs but also to other small reservations in Southern California. But they were destined to disappointment, for the accursed

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✓ In the case of lands purchased for Indians, the Assistant Commissioner of Indian Affairs, Mr. Merritt, states: "We did not buy that land with a view of providing farms for the Indians but for homes so that they could live in safety in the community where they had been living for years and so that they could go out among the ranches and farms and earn their living."



work is still going on. It is now announced that the Indian Office has decided--in spite of protests and petitions from both Indians and whites--to allot the remaining Indian lands of Southern California.

Less than three months ago, according to the California press, a party of Indian Office surveyors was halted while attempting to survey allotments on the La Jolla Indian reservation in San Diego County. The facts as given in a signed statement by the Indians are:

"W.H. Thorn, while engaged in surveying preparatory to a forced allotment of reservation land, against the wishes and over the protest of the majority of the Mission Indians, entered with his party in many instances upon the cultivated lands of Indian farmers, injuring and destroying growing crops. The owners of the crops protested and endeavored to prevent him, but in no instance that we are able to ascertain was any violence attempted. At any rate none was intended."

What do these forced allotments mean?

They mean the practical confiscation and resubdivision of Indian homes, gardens, and pasture lands



that have been occupied for long periods--sometimes for generations. And in some cases they mean that the home and improvements of one Indian are transferred to another. They mean more. They mean the destruction of tribal government with its established system of laws and social codes--laws and codes that for ages have controlled the conduct and activities of the people. It is a heart-breaking affair; one calculated to destroy the last remnant of faith in our Government, and to rob the Indian of ambition for the present and hope for the future.

One of the agents in charge, when confronted with some of the iniquitous features of the proposed allotments, replied that such injustices "are necessary to the carrying out of the allotment plan"--as if the plan had to be carried out, suffer who will!

Why should the Government permit this persecution?

Why misuse the authority of the Government to forcibly allot and redistribute lands belonging to the Indians, lands they have held in communal occupancy for generations?

Why must we always interfere with the lives,



laws and customs of the original owners of the country--people whose lands we have absorbed without pretense of compensation?

Why should we interfere with their established mode of life? Why not let them live in peace? Why are we in such a hurry to impose upon them the white man's way for everything? The answer, as a recent writer puts it, is: "In the interest of standardization, let us force them to become like us."

They do not need to be forced. The young people are yearly adopting more and more of our ways; the change is coming naturally without need of pressure. The difficulty is of quite another sort, namely, of persuading the younger Indians to appreciate and preserve the beautiful and worth-while arts, industries, customs, and ceremonies of their forefathers.

Returning to the Southern California allotments: The feelings of the Palm Springs Indians are thus expressed by one of their own number: "We believe in living in our simple way, each working for the good of all with things in common. It was the way of early tribal living and it binds us together in many ways . . . Most of us are too old to



(6)

rebuild and remake our lives. To interfere with our land is to work against our hearts--a very real disturbance. Life to us is more than 'bread and butter', and these lands are everything to us." And in an appeal to the Secretary of the Interior the chief, speaking for the tribe, says: "Our tribe is whole against allotment. We have [a] patent for our land. . . We want to keep it whole."

Not only was it proposed to allot the home or village lands of these Indians, but also the more remote desert lands valuable only for pasturage. The use of these as individual instead of community holdings would necessitate the impossible expense of fencing and would lead at once to the inevitable difficulty of obtaining water for the stock.

Why should the Government play false?

The officers of the Government in charge of this work not only operate against the expressed wishes of the Indians, but go through the pretense of complying with an imaginary request of the Indians. For instance, the blanks used on the Agua Caliente reservation at Palm Springs in 1923 are entitled 'Selection for Allotment' and go on to say:

"This is to certify that \_\_\_\_\_

has selected the lot . . . . . containing \_\_\_\_\_



acres more or less, according to Government survey." Does this not savor of the "voluntary admissions" wrung from the victims of the Inquisition?

It is generally admitted--even by the white neighbors of Southern California Indians--that every survey of Indian lands leads to shrinkage. Forty years ago, under the direction of a government Indian agent, the Palm Springs Indians were "surveyed out" from a material part of their most valuable lands--lands now occupied by the white settlement of Palm Springs where small lots bring from \$1500 to \$2000--but this is another story.

#### Attitude of the Indian Office

I have no sympathy with many of the attacks on the Indian Office--such for instance as holding it culpable for insufficient schools and appallingly inadequate medical attention, when as a matter of fact Congress has provided only a fraction of the funds necessary to properly perform its duties in these directions. The position of Commissioner of Indian Affairs is one of the most difficult and trying in the government service and no man can conduct the affairs of that office in such manner as to escape criticism.



Nevertheless I hold the Indian Office responsible for the general attitude of overbearing dictatorship and intimidation by veiled threat that for years has characterized many of its actions--an attitude observable both on the reservations and in the central office at Washington. This spirit applies to small as well as large things--as shown by such needless antagonisms as the refusal until a couple of months ago to do away with the obnoxious term 'Digger' for a California tribe--a term known to be regarded by the Indians as one of inferiority and contempt. The rejoicing of the Indians on hearing of its abandonment is thus described by the Stockton Record of April 21: "Burned at the stake amid the jeers and taunts of hundreds of warriors in full regalia, and with their faces covered with war paint, an effigy representing the hated name of Digger was consigned to oblivion yesterday afternoon at a ceremonial gathering of the tribesmen from a half dozen counties of Northern California."

While relatively this is a small matter, it nevertheless illustrates the same spirit of unsympathetic arbitrary dictatorship that prompts the persistent determination to force the diabolical



allotment rule upon unwilling tribes now living under a communal system long ago worked out by themselves.

An editorial in a California paper (the Banning Record) asks: "Is it not a contemptible procedure for us who talk about liberty and individual rights to force a small handful of Indians to lose their homes and be dispossessed of their lands against their will, when they have a clear title from the United States Government?"

It is hardly too much to say that one of the greatest needs of our Indian service today is the replacement of official indifference, coldness, and arbitrary dictatorship by an attitude of kindly sympathetic friendship, patient cooperation and helpfulness, together with the recognition of the rights of Indians to their own lands and to their own modes of life.

There is reason to believe that the present Secretary of the Interior, Dr. Work, is in sympathy with this point of view and that under his influence reforms have already begun. Indications of this may be seen in the recent abandonment of the official use of the odious term Digger, in the support given the wise policies of the Superintendent of the



Blackfeet tribe, and in the postponement--I wish I dare say absolute annulment--of the effort to allot the communal lands of the Palm Springs Indians. May the good work continue and may it expand until it covers the whole field of governmental relations with the Indians of the United States!



## CONDITION OF YUMA INDIANS - 1925

The Yumas are said to number about one thousand.

The Yuma Reservation comprises about 30,000 acres, of which 8,110 are irrigated under the Yuma Project and allotted to individual Indians in ten-acre tracts.

The better part of the Yuma lands are leased to a man named E. F. Sanguinetti and his associates. The acreage so leased, according to the Commissioner of Indian Affairs, is 1875; according to the present Superintendent, 3,000 acres.

The price accepted by the Indian Bureau from Sanguinetti for the leases is said to be less than one-third of the customary rental for comparable lands in the irrigation district. Most of the leased land is planted in cotton from year to year, thus exhausting the soil. The net return to the Indians per acre is said to average \$4.25.

Out of the 8,000 irrigated acres belonging to the Yumas it is said that the Indians retain only about 600.

Until recently Indians who criticized or protested against the existing unbearable conditions were thrown into jail.

Until recently a man named Odle, a tyrant and imposter, was the official Superintendent of the Reservation and although serious charges were filed against him he was not only not punished but has been transferred by the Indian Office to a still higher position -- in charge of the Pueblo Indians.

W. H. Winn, former Financial Clerk at Yuma, preferred charges against Odle and was promptly dismissed from the Service without being given an opportunity to defend himself. His wife, also employed by the Indian Service, was likewise discharged.



Burnt Ranch region

Chemareko

Writing from Fort Gaston, July 2, 1864 to Capt. A. Miller at Burnt Ranch, Lieut. A.W. Hanna said: "It is reported that the Indians are troublesome about Hyampom and above there. Every effort should be made to chastise them. The question of where your company headquarters is to be is left to your discretion, whether to remain at Burnt Ranch or remove up South Fork. . . Attention should also be given that Indians from this <sup>[Hoopa]</sup> valley venturing up the Trinity be punished." ✓

On July 21, 1864, Lieut. Col. S. G. Whipple wrote from Fort Gaston to Lieut. Col. R. C. Drum: "I have the honor to report . . . that the mail route between Arcata, Humboldt County, and Weaverville, Trinity County (Route No. 14849), is now considered perfectly safe for the conveyance of mails without escorts. Private citizens are continually traveling between these points without molestation, and supply trains are sent from this post to Burnt Ranch, distant about 30 miles, on route to Weaverville, without escort." ✓

On September 19, 1864, Lieut. Hanna wrote to Captain Thomas Buckley at Camp Iaqua: "Orders have been given Captain A. Miller <sup>[at or near Burnt Ranch]</sup> . . . in the field, to capture all Indians found on the main Trinity River and South Fork, with its tributaries, including Hay Fork. . . It is directed by the district commander that you have all Indians from any portion of the valley of the Trinity that are at the present time with scouting parties .. sent to this post." ✓

✓ War of Rebellion Records, Ser.1, Vol.50, Pt.2, p.890, 1897.

✓ Ibid, p.914.

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largely Chemareko



## BURNT RANCH REGION

On May 16, 1864 Lieut. A. W. Hanna wrote to Capt. A. Miller, commanding at Burnt Ranch: "I am directed by the lieutenant-colonel commanding to say that he approves of your action with the Indians at the South Fork of Trinity River. Under the circumstances, nothing better could have been done. The Indians sent in say they are satisfied to live in the valley<sup>[Hoopa]</sup>, and have received permission from the lieutenant-colonel to return for their families and Handsome Billy. You will allow them an opportunity to accomplish this object, after which you will watch and catch all found in your neighborhood." ✓

On June 1, 1864 Lieut. Hanna wrote to Capt. Miller<sup>[at Burnt Ranch]</sup> "You will pursue the same course until no Indians are to be found in that region. Particular attention is to be given that not an Indian of those connected in this valley<sup>[Hoopa Valley]</sup> be allowed there. Kill the last one until they find it prudent to obey orders. . . In the meantime get after these Indians. (Hyampom is but fifteen miles from Burnt Ranch. Can you not have scouts out in that neighborhood? You are expected to attend to Lower South Fork. Seven or eight in parties are sufficient, as most of the Indians are suing for peace and coming in." ✓

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✓ Ibid, p. 859.



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On August 20<sup>1863</sup>, Lieut. Col. R. C. Drum wrote from San Francisco to Lieut. Col. S. G. Whipple at Fort Humboldt as follows: "Persons going to the New River settlements must be given to understand that they must get along the best way they can with their Indian wives and the Indians generally, and if they desire protection they must come within the limits of your posts." ✓

On April 12, 1864, Lieut. James Ulio wrote to Lieut. Col. Whipple at Fort Gaston: "He [the district commander] relies upon your activity, energy, and zeal to conduct a campaign which will be characterized by decisive measures, to keep up scouts all over the country to the eastern limits of this district [Humboldt], particularly along the Trinity River and its branches, believing the best protection that can be given to settlers and the country is by constant scouts in all directions, hunting the foe in his fastnesses and giving him no rest. . . You are authorized to call the commanding officer of camp at Forks of Salmon for a part of his force to co-operate with you." ✓

On April 28, 1864 Col. Whipple reported to Lieut. Ulio details of an interview with 'Big Jim' at Fort Gaston, in which he said: "I also stipulated that the guns, watches, &c., stolen last winter on New River and South Salmon must be delivered to me without delay. . . the promise was made." ✓

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New River

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✓ War of Rebellion Records, Series 1, Vol. 50, Pt. 2, pp. 564-565, 1897.



General Ethan Allen Hitchcock, on arriving in California in May 1851, wrote in his diary of "a distinct plan of the governor and Legislature of California to call out the militia, ostensibly for the defence of the State against the Indians, and compel this government to pay the privates \$5 a day each and the officers in proportion. To carry out this project, the Indians are to be forced into war." ✓

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Gen. Bennet Riley, when Governor of Calif. , stated in an official report to the War Department, dated Monterey Aug. 30, 1849: " General Kearney, during his administration of affairs in this country, appointed ,by virtue of his authority as governor of California, two sub-Indian agents, who have ever since<sup>been</sup> continued in office, and their services found of great utility in preserving harmony among the wild tribes, and in regulating their intercourse with the whites.

They have been paid from the 'civil fund' very moderate salaries which will be continued until arrivals of agents regularly appointed by the general government.

Notwithstanding every effort on the part of those agents and of the officers of the army here, it has not been possible at all times to prevent aggression on the part of the whites, or to restrain the Indians from avenging these injuries in their own way.

In the month of April last, the agent in the Sacramento valley reported that a body of Oregonians and mountaineers had committed most horrible barbarities on the defenceless Indians in that vicinity.

Those cruel and inhuman proceedings , added, perhaps , to the execution of a number of chiefs some year and a half since by a military force sent into the San Joaquin valley by my Predecessor, ( the facts of which were reported to Washington<sup>ton</sup> at the time), have necessarily produced a hostile feeling on the part of the natives, and several small parties of whites, who, in their pursuit of gold , ventured too far into the Indian country, have been killed".--Frost's History of Calif. pp 441-442, 1850.



In an appendix to the same rept. Governor Riley, alluding to the retaliating depredations of ~~the~~ Indians in the Sierra foothills, says: " These, however, have been made the pretence by the whites in their neighborhood, for the commission of outrages of the most aggravated character--in one or two cases involving in an indiscriminate massacre the wild Indians of the Sierra and the tame Indians of the ranchos. The commanders of detachments serving on the Indian frontiers are instructed to prevent any authorized interference with the Indians by the whites, and to support the Indian agents of their districts in the exercise of their appropriate duties. From the character of the mining population, and the nature of their occupations, unless a strong military force be maintained on that frontier it will be impossible to prevent the commission of outrages upon the Indians; and they, in turn, will be avenged by murders committed upon isolated parties of whites."--Frost's History of Calif., p490-491, 1850.



## INDIANS TREATED BADLY BY CALIFORNIANS

Brigadier General S.W. Kearny in a letter to Hon. W.L. Marcy,<sup>(Sec'y of War)</sup>  
dated Monterey, California, April 28, 1847 says:

"The wild Indians, by the frequent incursions of their small parties, are very troublesome to the frontier inhabitants, driving off much of their stock, cattle, and horses. These, as well as the Christian Indians, have been badly treated by most of the Californians; they think they are entitled to what they can steal and rob from them. I am of the opinion that much good might be done by making a few presents to them, and I recommend that there should be sent here for that purpose some medals, beads, (white stones) red flannels, colored handkerchiefs, tobacco, &c.; a few colored blankets would be much prized by them."--<sup>(Gen.)</sup> S.W. Kearney  
in letter in Ex. Doc. 17, H.R. 31st Congress, 1st Sess., p. 287, 1850.



Carr, John Pioneer Days in California, Eureka Times Publishing Company, California, 1891.

p. 141. "In the summer of '50 a company was formed on Trinity River to turn the bed of the stream into an old channel by building a dam at the head of the old stream. They expected to throw all the water of the Trinity River into its old course, and lay bare, or nearly dry, the old bed for 3/4 of a mile, which was said to be very rich in the precious metal. The company was composed of men principally from Arkansas, and they called the works the "Arkansaw dam". The dam "was about 10 miles from Weaverville."

p. 194. A man named Anderson was killed by Indians between Stuart's Fork and Weaverville, about 16 miles from Weaverville. The avenging party went by Hay Fork Mountain and Valley, discovered Indians in Bridge Gulch, and attacked the Indian camp. They killed men, women, and children.

p. 198. "The Trinity Indians were completely annihilated and there was no more trouble with Indians for several years." (---last of April or first of May '62)

p. 201. An expedition of Douglas City Rifles was ordered in pursuit of a band of Indians. They crossed Smith's Bridge over Trinity River, reached Reddings Creek, and went to Clemmin's ranch. "About half a mile from the corral was an old Indian



rancheria that sometimes was used by Indians as a stopping place. . . . This was situated on a large flat gulch east of Clemmin's house. It was composed of ten or twelve bark lodges, conical in shape."

p. 310. Description of last raid made and last trouble with Indians in Humboldt and Trinity Counties. Nov. 28, 1868.

p. 312. "There was a mail route from Fort Gaston, Hoopa Valley, to Weaverville. The Indians were on the warpath. They had devastated the valley of the Trinity for miles, had killed a good many whites and Chinamen, and had determined to clear the country of all intruders. Between Hoopa and Weaverville they were particularly bold and troublesome. . . . On the 12th of September at 6 o'clock in the evening, he [the mail carrier] was to leave Fort Gaston, but, owing to disturbances up the river, it was thought best to send an escort with him. Accordingly two soldiers of Company C, 1st Battalion Mountaineers were detailed. One of them tells the expedition's experiences as follows:

"We left Fort Gaston about 6 o'clock that evening--Sept. 12 --and crossed South Fork of the Trinity about 11 o'clock. We passed Indian camps, but the Indians were all asleep, and we didn't disturb them. We left Burnt Ranch at daylight. Crossing the main river at Cedar Flat, we went up the north side as



far as Sandy Bar. As we came in sight of the rocks at that point I told Van Arman [the regular post carrier] the Indians were in there, sure. I . I saw them. But Van said they were Chinamen and we rode on.

p.313. After details of their reception of the attack he continues:

"Supposing he [Van Arman] had gone on, I climbed unto the mule and pushed on to Taylor's Flat. Here I found only some Chinamen the Indians had killed in the morning, and I didn't stop. I crossed the river here, headed for Little Prairie, thus eluding two Indians who had followed me, and who were soon after killed by McWhorter at Oregon Gulch. The store and some houses at Little Prairie had been burned the day before and I had to ride on to Cox's Bar before I could attend to my wounds." . . "The people at Cox's Bar and all along the river were in arms, and a company was organized at Weaverville, headed by Richard C lifford." . . "Terry's body was found pinned to the ground with knives taken from the Chinamen killed at Taylor's Flat, after the Chinamen had been killed, the Indians went to Drake's house and got breakfast. The Indian, Big Jim, told me afterward at Hoopa, that they <sup>set</sup> ~~were~~ the table for all hands--there were 21 of them --and they rang the bell and breakfasted. After that they fired the buildings, Drake's house being the only one that didn't burn. It stands there yet, a relic of early days."



MARYSVILLE DAILY APPEAL

June 22, 1862

"Humboldt Indian War"--30 stands of State arms are to be furnished to an independent Militia Company, which is being formed for defense purposes simply, for the punishment of a roving band of Mad River Indians. Three more companies of volunteers from Oregon are ordered to scene of difficulty.

"The Modoc Indians have a large encampment near Yreka, and are supplied with 100 good horses and upwards of 2 tons of flour."

June 25, 1862

Description of an Indian massacre on Owens River. A party of 14 or 15 with 45 horses formed a corral and were besieged for days.

August 10, 1862

~~"The Butte Record says:--Dr. Pratt of Rock Creek has been selected to solicit assistance in maintaining a company of men in the mountains, until the Indians have been driven from the vicinity of their recent terrible depredations, and the lives of citizens and innocent women and children rendered safe."~~

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## MARYSVILLE DAILY APPEAL (cont.)

been in the habit of coming into the Reservation and stopping a few days and then leaving for the mountains, driving with them any cattle which might come in their way."

~~August 16, 1862~~

~~1 column article on Nez Perces Indian Reservation, under date of July 22, Lapwai, W.T.~~

August 17, 1862

"Humboldt Times of August 9 says:--

"An attack was made June 30 by a band of Indians on the house of Neil Hill, about 2 miles from Elk Camp, Klamath County, then occupied by a man named Miller. . . It is now no longer doubted that the Hoopa and Klamath Indians are engaged in these predatory excursions. . . As all the settlers have now left their homes in the Bald Hills and all between there and the Mad River either murdered or driven in, the Indians have but little now to do except kill stock."

August 30, 1862

"A gentleman who arrived in town from Tehama County yesterday, says that the party of Indians who committed the murderous outrage on the whites on Stony Creek early in this month, have been pursued unremittingly by the whites ever since; until 13 of the original 15 in the party have been killed. This is carrying vengeance to a fine point belief in the Scriptural rule of 'a life



been in the habit of coming into the Reservation and stopping a few days and then leaving for the mountains, driving with them any cattle which might come in their way."

August 16, 1862

~~1 column article on Nez Perces Indian Reservation, under date of July 22, Lapwai, W.T.~~

August 17, 1862

"Humboldt Times of August 9 says:--

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## MARYSVILLE DAILY APPEAL

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~~Announcement of the slaughter of Geo. McFarland, a private in the California Volunteers by Apache Indians in Apache Pass, where Company G, 5th California Regiment, was then stationed.~~

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~~Fight at Fort Abercrombie, Minnesota,~~

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Lieut. Col. S. G. Whipple in an official report to Lieut. James Ulio, Acting Asst. Adjt. Gen., Humboldt District, dated Fort Gaston [Hoopa Valley, California], June 30, 1864, wrote:

"The Indians which have heretofore been living in the mountains and depredating against the white settlements, and have now ceased hostilities and have come in upon the assurance of their lives being spared, should be kept employed at some useful occupation and paid for their labor. The settlers can hire but a limited number, consequently work must be furnished them by the Government if they have it sufficiently to keep them out of mischief. At present I have 15 cutting wood for the post, and intend to have a year's supply cut by them, but this will not keep a large number busy a great length of time. If I had authority to set a lot of them at work upon the trails and roads the effect would be most beneficial to the Indians. They say they are willing to work, and they need an opportunity to earn something; and more than that, they need to be kept employed. A few hundred dollars expended in this way, with care and judgment, would beyond a question be a great saving to the Government and lead to good practical results. I cannot in too strong terms urge upon the district commander the great importance of this matter of the employment of the Indians and paying them for their labor, for I feel fully convinced it is the best and most rational way of managing them. If left in idleness they will surely be in some mischief. Five hundred dollars in coin expended in the manner above indicated will contribute more toward a final closing of Indian difficulties in this district than tenfold that amount in military operations against them, should they again assume a hostile attitude." ✓



## HWILKUT

Lieut. Col. S. G. Whipple in an official report to Lieut. James Ulio, Acting Asst. Adjt. Gen., Humboldt District, dated Fort Gaston [Hoopa Valley], June 30, 1864, wrote: "Three days ago the last of the Redwoods, known as Curly-headed Tom's band, arrived and are now here. They express themselves as tired of the war and willing to remain here. I have had several talks with the leading Indians and their professions are all right. This band of Redwoods is the very worst in the country, and have for years been the terror of the people of the counties of Humboldt, Klamath, and Trinity. By their own admissions they have been the ringleaders in all the depredations about Humboldt Bay for years past. Three years ago they numbered some 60 warriors, but they have lost severely in the several engagements of the past year until they can now, according to their own statements, muster but 15 fighting men. Small as their number is, they would yet be a formidable foe from their perfect knowledge of localities and long practice in murder and robbery. It is therefore, in my estimation, a great point gained to have them under partial restraint for the present, with the view of their being wholly so at no remote period." ✓

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✓ War of Rebellion Records, Series 1, Vol. 50, Pt. 2, p881-882, 1897.



"Although each of their [Hoopa] petty tributaries had their own tongue, so vigorously were they put to school in the language of their masters that most of their vocabularies were sapped and reduced to bold categories of names. They had the dry bones of nouns; but the flesh and blood of verbs were sucked out of them by the Hoopa. Mr. White, a man well acquainted with the Chimalaquays<sup>[New River Indians]</sup>, who once had an entirely distinct tongue, told me that before they became extinct they scarcely employed a verb that was not Hoopa. In the Hoopa Valley Reservation, in the summer of 1871, the Hoopas constituted not much over a third of the Indians present, who, taken together, represented some six languages; and yet the Hoopa was not only the French of the reservation--the idiom of diplomacy and of courtesy between tribes--but it was in general used inside of each rancheria, as well as intertribally. I tried in vain to get the numerals of certain obscure remnants of tribes: they ~~seemed to~~ ~~know no other~~ persisted in giving me the Hoopa, and, indeed, they seemed to know no other--so great was the dread and influence of the masterly race. While they did not equal the famous Six Nations in their capacity for confederation and government, they were scarcely inferior to them in prowess, and even their superiors in that certain something of presence, mental gifts, which renders one man a born captain over another."



Col. S. G. Whipple, in an official report to Col. R. C. Drum, dated Fort Gaston [Hoopa Valley, Calif.], Jan. 12, 1864, wrote: "a

retrospective glance may not be amiss. In the early part of the [River] year 1855 there was a serious difficulty with the Klamath Indians, in which several white men lost their lives and quite a number of Indians were killed. . . . We found the settlers all under arms and in a great state of excitement, while many of the Indian had fled to the mountains, as is their custom when they mean mischief. . . . In this disturbance the Hoopa Indians were with the whites and used their influence against a general war. During the succeeding two or three years there was little or no trouble from hostile Indians in the counties of Humboldt, Trinity, and Klamath. After that period, however, hostilities began to occur; at first rarely, and then more frequently, but at some distance from the Lower Trinity and Klamath Rivers. This induced the belief that the guilty Indians were those living nearest to where the outrages were perpetrated. No doubt this was a just conclusion in many instances, but in the last year or two circumstances have led the most candid and observant to suspect that the more powerful tribes of the Trinity and Klamath were not entirely blameless, more especially the former. Recent events have demonstrated that these suspicions were not only well founded, but that the Trinity Indians of Hoopa Valley have been the prime movers in most of the outrages for years. To shield themselves from the consequences of their crimes, these Indians displayed considerable address. They have not only been particular themselves to keep within the pale of the law when near home, but have prevented other Indians from committing deeds of violence in their territory, extending each way several miles. In addition to keeping the peace near home, these cunning scoundrels were wont to put on the most innocent and ~~xxx~~ friendly demeanor in their intercourse with the whites, both citizens and soldiers. With this state of affairs the Trinity (Hoopa) Indians would doubtless [have] been content, occasionally capturing a pack train, as often robbing a house or mining camp, and killing cattle almost at will, managing to have the blame fall on the smaller, irresponsible tribes, which of late years have had no permanent places of abode, but with which the Hoopas remained upon friendly terms, and when hard pressed gave them succor and protection. Unfortunately, however, for the continuance of these lawless practices . . . the crimes of murder, robbery, and arson . . . have been brought home to their true authors. . . . Previous to the capture of the Indians in September, . . . the leading warrior of the village (Big Jim), with some 30 others, left for the mountains, and has not since that time deemed it safe to dwell in the valley, though he and his whole party are often about their old haunts. According to the very best information, and I deem it reliable, the Indians now out under arms number from 100 to 125. They would be well satisfied to be let alone during the



winter and early spring, but there can be no doubt that they are determined to wage a relentless warfare against the whites another summer. . . The Upper Klamaths, as they are called, might not as a tribe become openly hostile, but they are certainly on friendly terms with those now out and would be their allies, furnishing recruits and the means of carrying on the war. . . The Indians below the mouth of the Trinity (Lower Klamaths) continue to signify their intentions of remaining peaceable, and I think they can be trusted. In the event, however, of extensive hostilities by their immediate neighbors, small parties of their young warriors would go out on predatory excursions on the strength of its being laid to the charge of those openly hostile. . .

" . . it will be at once apparent that the destruction of the hostile bands now in the mountains is of primary and great importance, and that within the next three months this should be accomplished." ✓



On August 25, 1864, Lieut. Col. S.G. Whipple, in an official report to Lieut. Col. R. C. Drum, wrote: "All present indications lead to the belief that the main Indian troubles of this district [Humboldt] are in a fair way of settlement. The Indians have been deceived so often they are yet very suspicious and watchful, but as they see the promises which have been made them are kept in good faith by the officers of the Indian Department, they will gradually acquire full confidence in the humane intentions of Government. There are still a few small bands of savages in the mountains which must be hunted out and destroyed, and for this purpose it will be necessary to keep scouting parties in the field. It affords me pleasure to state that the superintendent of Indian affairs evinces discretion and zeal in the discharge of his duties and a desire to courteously co-operate with the military authorities in the management of the Indians in this district." ✓



## THE BEN WRIGHT MASSACRE OF MODOK INDIANS

In September 1852 an immigrant train of 65 persons, traveling south from Oregon into California, was attacked and annihilated by Modok Indians near Tule Lake in northern California. The Indians committed this slaughter in retaliation for innumerable murders of their people by the whites.

When the news reached Yreka it created great excitement. "No one stopped to inquire what provocation had been given or how many Indians had previously been shot down and scalped by whites; but there was at once a cry for vengeance and extermination; and a company of armed miners and others was immediately raised to carry out the proposed work of destruction. At the head of these miners was a man, known as Ben Wright, a citizen of Yreka. . . It was reported that he purchased a quantity of strychnine and, going into the Modoc country east of Rhett Lake, <sup>[Tule Lake]</sup> invited a number of Indians to meet him near Black Bluff under the pretense of making a treaty. As a preliminary to negotiations he prepared a feast, in which he seasoned the food for the Indians with the poison; but it proved to be so much adulterated that, with the exception of one man, it did not kill. . . Wright, under the pretext of making peace, induced the Indians to meet him at Black Bluff and ~~that he~~ threw them off their guard by the use of a flag of truce and smoking the pipe of peace with them. It was a rainy day. The Indians, of whom there were 46, sat down to pull off their wet moccasins and dry their feet,



and had unstrung and laid aside their bows, when Ben Wright, drawing a pistol with each hand, began shooting his too-trusting victims; and his example was followed by his companions. In a very short time all the Indians were killed except five, who managed to escape. ~~This exploit seems to have satisfied Wright's desire for glory; he at least did not go any further or engage in any more Indian fighting, but returned to Yreka.~~ And not long afterwards, in supposed reward for his skillful services in dealing with a difficult question, <sup>[Ben Wright]</sup> he was appointed by the administration at Washington an Indian agent." ✓

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<sup>1</sup> Hittell, Theodore H., History of California, pp. 938-939, <sup>Vol. III,</sup> 1897.



When in St. Louis October 6, 1855, General Ethan Allen Hitchcock wrote in his diary: "a messenger came galloping across the prairies towards St. Louis telling the story that our soldiers under -----'s command, had perpetrated the bloody butchery of Ash Hollow, in which, after a treacherous parley, and while they were negotiating terms of peace, they fell upon the Brules and exterminated the tribe. The New York Tribune characterized it as 'a transaction as shameful, detestable, and cruel as anywhere sullies our annals,' and the St. Louis News said that the commander 'devested himself of the attributes of civilized humanity and turned himself into a treacherous demon, remorseless and bloodthirsty.'" ✓

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✓ Fifty Years in Camp and Field, by General Ethan Allen Hitchcock, pp.418-419, 1909.



General Ethan Allen Hitchcock, in the diary of his activities in <sup>California</sup> 1851, mentions under date of May 15 that he had arrived in ~~California~~. He speaks of "a distinct plan of the governor and Legislature of California to call out the militia, ostensibly for the defence of the State against the Indians, and compel this government to pay the privates \$5 a day each and the officers in proportion. To carry out this project, the Indians are to be forced into war," <sup>✓</sup> and the pretence is that the ~~United States troops are worthless for the defence of the country.~~ <sup>✓</sup>

Under date of December 4, 1851, his diary contains the following entry: <sup>"Sonoma"</sup> "Serious matters on hand. Day before yesterday rumors reached here of an outbreak of Indians in the southern part of this State reaching from San Diego clear to the Gila. To-day comes the first official notice. Lieutenant Murray reports from the Gila an attempt of Indians to get possession of the post. Lieutenant Sweeney was there with only ten men and a few citizens connected with a ferry. Lieutenant Murray arrived in haste from San Diego and ordered the Indians away. They refused to go till he levelled a howitzer at them. They then cut away the ferry and hung around in a hostile attitude. Near Los Angeles, too, a settler and an Indian or two have been killed." <sup>2/</sup>

<sup>1/</sup> Fifty Years in Camp and Field, by General Ethan Allen Hitchcock, p.381, 1909.

<sup>2/</sup> Ibid, p.390.



December 21. "Have three government vessels afloat with troops and supplies. Major Heintzelman reports his departure from San Diego with seventy or eighty men against some hostiles sixty or eighty miles distant. . . What do writers mean by talking about the primitive conditions of life and 'primitive times,' when close by me here are natives who go naked throughout the year, winter and summer, the men not wearing moccasins or even a breech cloth, and the women using only the fig leaf or its substitute." ✓

"Benicia, Apr. 28th. Three companies of troops have arrived from San Diego, where they have been 'operating' for several months. I put Major Heintzelman in command there when I came and he has put an end to a combination of hostile tribes and restored peace to that part of the State. My official books and papers in the office keep a record of these things." ✓

"San Francisco, July 31. I called to see the Methodist minister to-day. Found there a man dressed like a gentleman, who would be doubtless offended to be told he was none, who had the audacity to say that Providence designed the extermination of the Indians and that it would be a good thing to introduce the small-pox among them! He soon found himself alone in that savage senti-

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✓ Fifty Years in Camp and Field, by General Ethan Allen Hitchcock, p.391, 1909.

✓ Ibid, p. 395.



ment, but it is the opinion of most white people living in the interior of the country." ✓

"Reports of 'Indian outbreaks' and 'outrages by the savages' broke in upon the diarist's meditation. To meet contingencies threatened at the head waters of the San Joachim he was compelled to send (Aug. 5th) three companies of soldiers and two howitzers with precise instructions. Of the causes at work, he writes:

"The wrong came, as usual, from white men. The Indian commissioner last year made treaties with these Indians, and assigned them reservations of land as their own. The whites have not respected the proceedings of the commissioner, but have occupied the reservation to a considerable extent and established a ferry within the lands assigned to the Indians. To this the Indians seem to have objected, and one of them told the ferryman that he was on their land and he would have to go away, because his boat and apparatus stopped the salmon from ascending the river. This, it is said, was considered a hostile threat, and a party of whites was raised to go among the Indians and demand an explanation. As what had been said to the ferryman was said by only one or two and was not advised by the tribe, the latter was taken entirely by surprise by this armed party, and, knowing nothing of its object and becoming alarmed, some it is said were seen picking up their bows, and this was considered a sign of hostile intent and they were fired on and fifteen or

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✓ Fifty Years in Camp and Field, by General Ethan Allen Hitchcock, p. 395, 1909.



twenty were killed! Some of the Indians belonging to the tribe were, at the moment their friends were fired on, at work on a white man's farm some miles distant, without the smallest suspicion of existing causes of hostility.

"Affairs thereupon assumed a threatening aspect, and a great council has been appointed for Aug. 15th, at which all the surrounding tribes will assemble on King's River, to discuss the question of going to war with the whites. It is to overawe this council that I have sent the troops to Fort Miller. It is a hard case for the troops to know the whites are in the wrong, and yet be compelled to punish the Indians if they attempt to defend themselves." ✓

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✓ Fifty Years in Camp and Field, by General Ethan Allen Hitchcock, p.396, 1909.



GENERAL ETHAN ALLEN HITCHCOCK'S VIEWS ON  
THE TREATMENT OF INDIANS IN CALIFORNIA IN 1851 & 1852

General Ethan Allen Hitchcock, in his book entitled "Fifty Years in Camp and Field," states under date of Washington, May 15, 1851: "Am ready for California. Had my last talk with Sec- [P. 381] retary of War and General Scott to-day. The General shew me a private letter from General Smith in which he speaks of a distinct plan of the governor and Legislature of California to call out the militia, ostensibly for the defence of the State against the Indians, and compel this government to pay the privates \$5 a day each and the officers in proportion. To carry out this project, the Indians are to be forced into war, [381] and the pretence is that the United States troops are worthless for the defence of the country. [I foresee that I am to be placed [382] in a delicate position, and that in California efforts will be made at first to use me, and, failing that, to abuse and destroy me. I shall hold to the right."

Two months later, <sup>(July 19, 1851),</sup> when at Benicia, an entry in his journal reads: "I have broken ground against reputed corruption, and [384] have written a letter to Col. \_\_\_\_\_, a commissioner in the Indian Department to treat with Indians in [this country, telling [385] him of the rumor of his misconduct and declining to furnish him an escort to go among the Indians until he makes satisfactory explanation. Instead of explaining the rumors or denying their truth, he promises to explain. We shall see. To cope with corruption in this country requires both firmness and honesty and may need support from Washington. I have succeeded heretofore in these conflicts and ought not to fail now."



The following year, 1852, his journal states: "Benicia, [395  
Apr. 28th. Three companies of troops have arrived from San  
Diego, where they have been 'operating' for several months.  
I put Major Heintzelman in command there when I came and he  
has put an end to a combination of hostile tribes and restored  
peace to that part of the State. My official books and papers  
in the office keep a record of these things."

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dence designed the extermination of the Indians and that it  
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He soon found himself alone in that savage sentiment, but it  
is the opinion of most white people living in the interior of  
the country."

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of soldiers to the head waters of the San Joaquin in connection  
with alleged "outrages by the savages." Concerning this his  
journal reads:

"The wrong came, as usual, from white men. The Indians [396  
commissioner last year made treaties with these Indians, and  
assigned them reservations of land as their own. The whites  
have not respected the proceedings of the commissioner, but  
have occupied the reservation to a considerable extent, and  
established a ferry within the lands assigned to the Indians.



To this the Indians seem to have objected, and one of them told the ferryman that he was on their land and he would have to go away, because his boat and apparatus stopped the salmon from ascending the river. This, it is said, was considered a hostile threat, and a party of whites was raised to go among the Indians and demand an explanation. As what had been said to the ferryman was said by only one or two and was not advised by the tribe, the latter was taken entirely by surprise by this armed party, and, knowing nothing of its object and becoming alarmed, some it is said were seen picking up their bows, and this was considered a sign of hostile intent and they were fired on and fifteen or twenty were killed! Some of the Indians belonging to the tribe were, at the moment their friends were fired on, at work on a white man's farm some miles distant, without the smallest suspicion of existing causes of hostility.

"Affairs thereupon assumed a threatening aspect, and a great council has been appointed for Aug. 15th, at which all the surrounding tribes will assemble on King's River, to discuss the question of going to war with the whites. It is to overawe this council that I have sent the troops to Fort Miller. It is <sup>a</sup>hard case for the troops to know the whites are in the wrong, and yet be compelled to punish the Indians if they attempt to defend themselves." --Fifty Years in Camp and Field, Diary of Major-General Ethan Allen Hitchcock, U. S. A., New York, 1909.



1897

Major S. R. Taylor, commander of Fort Gaston, Hoopa Valley, in a report to Colonel R. C. Drum dated Hoopa Valley, September 19, 1863, states that he "had some beef jerked for the use of detachments when scouting," adding that "it answered much better for the men, as frequently they go out with six days' rations on their backs. In some instances they are not permitted to kindle fires, nor to shoot game, eating nothing but jerked beef and hard bread." (p. 237)

~~In the same report he mentioned that~~ His company (Company B, Mountaineers) "have" scouted from New River, Trinity, and South Fork up to Trinidad on the coast". (p. 239)

On January 29, 1864 Lieutenant Colonel S. G. Whipple, stationed at Fort Gaston, <sup>in Hoopa Valley,</sup> California, reports: "On the 15th instant a band of about thirty Indians, mostly Hoopas, made a descent upon a miners' camp on Pony Creek, a tributary of New River. The miners, nine in number, made their escape to South Salmon, but a winter's supply of provisions for the miners, four rifles, two watches, and some money fell into the hands of the Indians. In this connection I remark that these miners returned to or remained on \_\_\_\_\_"

✓ Published at Washington, D.C. in 1897.



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New River against the remonstrances of the officers of this post. Captain Ousley informs me that four of the miners had squaws living with them. From Pony Creek the Indians crossed over to South Salmon, but by another route from that taken by the miners, and on the 16th killed 2 white men and 2 Chinamen, also wounded 2 Chinamen near the mouth of Plummer Creek." . . . "From this post Captain Ousley proceeded directly to the South Salmon and returned via New River, where he found several hundred pounds of provisions the Indians had left, which was cached by the captain. A few miles farther down the stream were found caches made by the Indians of their plunder, which were destroyed. The party of thirty men which I sent out to intercept the Indians were not successful in discovering any. This raid on Pony Creek was nothing but what was expected if a few miners would persist in remaining for the winter on any of the branches of New River. The region is so completely isolated and difficult of approach for troops that it would be impossible to afford assistance or protection to the miners, except a force was stationed there." (pp.242-243)

Under date of June 1, 1864, Captain Abraham Miller, writing from Burnt Ranch, states that an Indian named Heath was at Quimby's house on New River. Having despatched Lieutenant Middleton with one enlisted man in search of him, "He found on his arrival at the above-named place that Heath had left for



Pony Creek, twelve miles farther on. He was followed by Lieutenant Middleton to this place, but the search proved unsuccessful." (p. 284)

Lieutenant A. W. Hanna, in a report from Fort Gaston, Hoopa Valley, dated June 1, 1864, to Captain A. Miller at Burnt Ranch says: "You will pursue the same course until no Indians are to be found in that region. Particular attention is to be given that not an Indian of those connected in this valley be allowed there. Kill the last one until they find it prudent to obey orders." (p. 859)



BARBARITIES ON CALIFORNIA INDIANS in 1849

Bennet Riley, Brevet Brig. Gen. U.S. Army, and Governor of California in a letter dated Monterey, August 30, 1849 says:

. . . . .

"In the month of April last, the agent in the Sacramento valley reported that a body of Oregonians and mountaineers had committed most horrible barbarities on the defenceless Indians in that vicinity.

"Those cruel and inhuman proceedings, added, perhaps, to the execution of a number of chiefs some year and a half since by a military force sent into the San Joaquin valley by my predecessor, (the facts of which were reported to Washington at the time,) have necessarily produced a hostile feeling on the part of the natives, and several small parties of whites, who, in their pursuit of gold, ventured too far into the Indian country, have been killed."

General Bennet Riley in

→ H.R. 31st Cong., 1st Sess., Ex. Doc. 17, pp. 789-790, 1850.



## BAKERSFIELD

I called also on a Mr. Baker--a very large and very old man who settled in this country in 1853 and who is a statistical correspondent of the U.S. Dept. of Agriculture. Got from him a lot of information on a variety of subjects--agricultural and otherwise. A long time ago, when Gibbs was curator of the California Academy of Sciences, Baker sent the Academy large collections of skulls and fossil bones found by him on a conical mountain or high hill (highest in the region) about 18 miles north east of Bakersfield and six miles north of Kern River. Here he found sharks teeth by the thousand and many fossil skeletons of large size.

On the first water north of this fossil hill (say  $11\frac{1}{2}$  mile north and 19 miles from Bakersfield) there used to be a large Indian Village, containing all told perhaps 150 inhabitants. There was an earth covered "sweat house" here, perhaps 30 feet in diameter with the floor about 3 feet below the level of the ground outside.

In those days he says Rancherias or <sup>m</sup>Indian villages were common through out the countre, but most of them were of small or medium size.



~~Baker of Bakersfield~~ ~~BAKERSFIELD~~ Rancheria  
told me in October 1903!

Tulare Lake was then about 100 miles long and there were Rancherias all around it. Most of these were not permanent but were moved from time to time to suit the food supply--the Indians living largely on muscles (which were very abundant), fish, ducks roots and so on. At that time Elk and Antelope abounded throughout this region but the Lake Indians killed but few. They preferred wild mustangs, which were easily snared. In winter ducks, geese, swans, sandhill cranes and other waterfowl were here in unbelievable profusion

The Lake Indians (tache) lived in Tule huts and made beautiful boats of tules. These boats were from 12 to 15 or 30 feet in length(--so he says) and the big ones would carry a horse.

The tules were cut and laid on the ground in bundles of the right length and were gathered, and laced and bound together in cigar-shape cylindrical bundles about 6 inches in diameter. Then these were grouped in bundles and tiers and lashed together until the desired size and form were attained. The boats were good, shapely and serviceable and lasted a long time. About the middle of the Lake was a ferry where Indians used to cross to the



west side, to visit or trade with those of the San Luis Obispo region.

Beavers were plenty in the lake and estuaries and ascended Kings Rivers as far as Kingston or farther. Otter were common in Kings River and also the lake

The Indians on lower Kings River(doubtless the Natoonata)used to gather immense quantities of acorns from the valley oaks which grew so abundantly there, and cache them for winter. They set up circles of poles about 3 or 4 feet in diameter and laced them together and interwove with willows until they formed upright cylinders 10-15 feet in height, domed at the top by drawing in the tips of all the upright poles. These were filled with acorns every fall. The yield of acorns was unusually enormous.

My informant(Baker)when hunting about 20 miles north of Kingston in the early days, dug a hole 5 or 6 feet deep to try to get water. His pick struck through and a big stream of clear pure water welled up and continued to flow.

He gathered a big lot of Elk horns etc. 392



On November 23 and 24, 1826, José Antonio Sanches, according to his own account, attacked the rancheria of the Cosumnes Indians, burning the village, killing 41 men, women, and children, and taking 44 prisoners.



Defe

Governor Downey, in view of complaints of alleged depredations by Indians in Round Valley, "instead of sending troops, addressed General Newman S. Clark, then in command of the Pacific division of the U. S. Army at San Francisco. General Clark replied that he had an officer with a detachment of troops at Round Valley at that very time; but that not a word had reached him about any hostile movement among the Indians;"and a few weeks later, "transmitted a report from Edward Dillon, lieutenant in command at Round Valley, to the effect that not only were the reports of Indian depredations in that quarter entirely without foundation, but that the Indians were in much more need of protection than the whites. He said there were certain parties having interests in Round Valley, whose aim it was to exterminate the Indians, and that a company of volunteers had been ranging in the vicinity all winter and in connection with the citizens of the valley engaged in the indiscriminate murder of all the Indians whose misfortune it had been to fall in with them."--Calif.

Assembly Journal, 1860; and Hittell, Hist. Calif. IV, 263, 1898.



FORKS OF SALMON

In an official report dated "Camp, ~~at the~~ Forks of Salmon, February 29, 1864", Lieut. A.W. Randall wrote to Brig. Gen. G. Wright: "Marched on the 12th, after purchasing rations and ammunition at the lowest rates they could be purchased at Fort Jones, it being impossible to get more than 10 days' rations over the mountains. The snow being deep, it took us three days crossing, and found every kind of provisions at high figures, and the county in a state of excitement here as well as Cecilville. I have sent a small party to defend that place, while the main part shall scour the mountains as soon as I have cartridges made and rations prepared. My force consists of 63 men with only 50 stand of arms." ✓

Special Orders, No.24, dated Fort Humboldt, Calif., June 24, 1864 and signed James Ulio, Acting Asst.Adj.Gen. contained the following: "The camp at Forks of Salmon is hereby broken up, and the commanding officer of the troops at that point will proceed without delay with his command to Fort Gaston, Cal., and report to commanding officer of that post for duty." ✓

✓ War of Rebellion Records, Ser.1, Vol.50, Pt.2, p.773, 1897  
✓ Ibid, p.876.



KONOMEHO -- Forks of Salmon

In a letter dated "Camp at the Forks of Salmon, February 18, 1864" Lieut. A.W.Randall wrote to Col. S.G.Whipple: "I received orders from General Wright . . . to move my men to this place and operate against hostile Indians. [Orders dated Feb. 6, 1864] . . . We found considerable snow on the <sup>tops of the</sup> mountains which delayed us from getting here sooner. Passed an Indians ranch on the 15th which was deserted by the males. Yesterday an Indian was shot, and by making strict inquiries I found that he was a bad Indian, who is accused of having killed and robbed at Trinity Center. . . No further depredations have been committed at this place lately." ✓

✓ War of Rebellion Records, Series 1, Vol. 50, Pt. 2, p. 760, 1897.



# Gen John Bidwell on unprovoked butchery of Indians

Sacramento Valley

Oakland Tribune, May 18, 1930

## More Indian Tales

STORIES HERE of the Mill Creek Indians have brought requests for more of the early accounts of the troubles the settlers had with various tribes and the suggestion something be quoted from the pages of the narrative of General John Bidwell. Bidwell arrived in Oregon in 1842 and a year later started south for Sutter's Fort. What follows describes an incident which took place while the party was camping on the present site of Red Bluff: "This party had with them men, two at least, who might be styled Indian killers, and on the way very frequently fired at Indians seen in the distance. The better portion tried to dissuade them from this uncalled-for conduct with, however, only partial success. On arriving at the present site of Red Bluff, the company camped early in the day, intending to remain during the night, but broke up camp hastily owing to the following incident. One of the Indian killers, seeing an Indian on the opposite side of the river, swam over, carrying a butcher knife in his mouth. The Indian allowed him to approach till he came very close, but at last ran away. The man with the knife pursued him, threw a stone, and crippling the Indian, completed the barbarous work by killing him with his knife. The party in camp, now fearing Indian retaliation, concluded to travel on. After a few miles an Indian was observed following them, no doubt out of curiosity and not because he had heard of the killing of a member of his tribe a few hours previously."

## And What Followed

CARRYING on the story in which sympathy is with the Indians the Bidwell narrative has it: "One of the Indian killers seeing the opportunity for another murder, hid in the brush till the Indian came up, and shot him. The company continued to travel on the west side of the Sacramento river with more than ordinary haste, feeling very insecure lest the Indians who were very numerous in the valley at that time, should exhibit hostility on account of what had occurred. One of the encampments. I remember, was near the river below what is now called Stony creek, then Capay river, in Colusa county. The Indians, however, came near in considerable numbers, and hence evidently had not heard of the shooting and knifing just mentioned. In the morning as they were packing up to leave camp, one of the Indian killers missed his bridle and swore the 'damned Indians' had stolen it—a most unreasonable thing, since the Indians had no horses and never had. In his rage he fired at an Indian who stood by a tree about one hundred yards distant. The Indian fell back into the brush, while the rest of his frightened companions fled in great haste. The company was again rendered panicky by the blood-thirsty impudence of the Indian killer, hastened on their journey, and found the missing bridle in a few minutes under a pile of blankets. All that day the Indians on the east side of the river manifested great excitement as the company moved along down the west side. For more than 40 miles there was at that time no place where water could be found for horses to drink, the banks being so steep or so grown up with jungle and grape-vine as to be unapproachable. The day following, however, the company encamped on the spot where Colusa now stands. The excitement among the Indians had now preceded them and consequently numbers of them swarmed on the opposite side of the river. When the horses were led down to get water, in almost famished condition, the Indians fired at them with their arrows, but no one was hit or hurt. THE KNAVE.



## SENATORS DEPLORE INDIAN CONDITIONS

*Wash. Star March 28, 1930*

Frazier and Thomas Visit South  
Carolina Catawbas on  
Survey.

By the Associated Press.

ROCK HILL, S. C., March 28.—What was termed "deplorable conditions" among the Catawba Indians, living on a reservation 9 miles below Rock Hill, were noted yesterday by United States Senators Lynn J. Frazier, North Dakota, and Elmer Thomas, Oklahoma, who visited the settlement yesterday afternoon. The visit by the members of the Senate committee on Indian investigation was the result of a recent move by Senator Blease, South Carolina, to have the Federal Government take over the upkeep of the tribe.

The Senators said a full report would be submitted on their return to Washington.

The Senators came here from Charlotte after having investigated a Cherokee reservation near Asheville, N. C. They left last night for Florida, where conditions among the Seminoles will be investigated.



General John E. Wool, in a letter to Senator John B. Weller, dated Benicia, California, October 5, 1856, states that the Nome Lackee reserve had not been surveyed and therefore, it appeared to him, "the military would have no right to expel a white man from the reserve, nor to interfere with him even if he should take from the reserve one or more squaws, or one or more Indian children." ✓

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✓ Ind. Affairs on the Pacific, House Doc 76, 34th Cong., 3d Sess., p.144, 1857.



"Although gold was discovered in California early in 1848, the means of communication at that period were so slow that the Great Rush did not get under way till the following year. And astonishing as it may seem, by 1850 miners were already hastening to the remote mountains of Trinity River and also on Salmon River." ✓

✓ Wells, Harry L., History Siskeyou Co., Oakland, Calif., 1881.



General John E. Wool, in a letter to the Governor of California dated San Francisco, January 21, 1856, referring to Indian troubles in northern California and southern Oregon, states: "It is, however, greatly to be regretted that there are too many white inhabitants, both in Oregon and northern California, who go for exterminating the Indians, and, consequently, do not discriminate between friends and foes. . . . Could the citizens be restrained from private war, I have no doubt peace and quiet would soon be restored."✓

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✓ Ind. Affrs. on the Pacific, Ex Doc. 76, 34th Cong., 3<sup>d</sup> Sess., p. 103, 1857.



The only case I recall which exceeds in malignity of treachery the Ben Wright massacre is the following:

Under date of March 20, 1862, Col. John R. Baylor, commanding Second Regiment Texas Mounted Rifles, Confederate Army, states in an order to Captain Helm, Commanding the Arizona Guards, that <sup>("The Congress of</sup> the Confederate States has passed a law declaring extermination to all hostile Indians. You will therefore use all means to persuade the Apaches or any tribe to come in for the purpose of making peace, and when you get them together kill all the grown Indians and take the children prisoners and sell them to defray the expense of killing the Indians. Buy whisky and such other goods as may be necessary for the Indians and I will order vouchers given to cover the amount expended. Leave nothing undone to insure success, and have a sufficient number of men around to allow no Indian to escape."-- War of Rebellion Records, Series 1, Vol. 50, Part I, p.942, Washington, 1897.



Driving Indians to Round Valley

The following is from the Sacramento Daily Democratic State Journal, October 15, 1856.--

"Mr. S. P. Storms is engaged in removing the Yuba Indians to the Nome <sup>(Error for Nome cult)</sup> Cluck Reservation, in Mendocino County. He has already some 3,000 under his charge."



Round Valley

The following is from the Sacramento Daily Democratic State Journal, October 15, 1856.--

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[Error for Nome Cult] Cluck Reservation, in Mendocino County. He has already some 3,000 under his charge."



Early in 1835 Governor Figueroa, learning that one Castillo had ordered some of the Indian boys to be cruelly flogged, wrote him a letter reprimanding him in the severest language "and declaring that neither Castillo nor any other person would be permitted to infringe the laws, which prohibited the flogging of Indians even though they were mere boys. Nor was he less imperative in respect to the rights of the gentiles. An old abuse--corrected for a time in the days of Borica--had again sprung up in the practice, upon hostile expeditions against the gentiles, of seizing their children and distributing them among the families of the captors as domestic servants. Towards the end of 1835, on account of the frequency of raids by Indian horse-thieves, it was found necessary to organize monthly expeditions of soldiers, assisted by the rancheros, to keep the marauders in check; and, during these campaigns, it was not unusual to seize and make prisoners of gentile children whenever they could be laid hold of."-- Hittell, Hist. Calif. Vol. II, p. 211.



~~As late as 1835 Indian children were still stolen and~~

Just how late the stealing of Indian children continued I do not know, but in 1835 Govenor Figueroa, learning that during a recent expedition from San Jose to the Tulare country for the purpose of punishing Indians accused of horse stealing, seven children had been seized and brought back to San Jose, wrote the Alcalde of that place to send the children to the missionary at Santa Clara until a fitting opportunity might present itself of restoring them to their parents, and directed that no further expeditions should be made except in actual pursuit of horse thieves.--Hittell, Hist. Calif. Vol. II, 211.



87  
Hittell states that even after the American occupation "expeditions were gotten up on various false pretexts for the main purpose of stealing Indian children and supplying the market for Indian servants. These servants were not slaves in the eye of the law, though they were little else in fact. They were not worked in gangs under the eye of a taskmaster--the missions alone had the monopoly of that kind of business--but they were expected to obey the commands of their masters; and, in case of disobedience, they were severely flogged. They grew up expecting nothing less, though in many cases they were affectionate and as faithful as it was possible for slaves to be.)

There is hardly a portion of the state in which there have not been some of these Indian servants and in which there are not told anecdotes about their good nature and in many cases of their devotion to their masters."--Hittell, History California, Vol. III, pp. 885.



## CALIFORNIA INDIANS NOT PAID FOR THEIR LAND

James A Patterson, Indian Agent at Klamath [River] Reservation, in a report dated July 15, 1856, states:

"The Indians insist, and very properly so, in my opinion, that they should be paid for lands before they are called upon to leave their old homes. A small appropriation by Congress for this purpose will do much toward the easy management of the Indians and amelioration of their condition. Why our Government should not extinguish the Indian title to land in this State, as well as in all other portions of the United States and Territories, I am unable to find any good reason, so far as doing justice to the Indians is concerned."—  
House Doc. 1, 34th Congress, 3d Session, 801, 1856.



## INDIAN DEPREDACTIONS COX'S BAR, TRINITY CO.

The Red Bluff Semi-weekly Independent, May 22, 1863, publishes the following;

"On Sunday last information reached Weaverville that the Indians, numbering 1,000, were in the vicinity of Cox's Bar. They burnt the ranch and other points, making sad havoc with all the houses and other property in those places. Several families are reported killed. Supervisor McCampbell, of Trinity County, who resides at Cox's Bar was obliged to flee from his house to save his life. All his property is reported destroyed. The militia of Trinity county will probably turn out and chastise them."- Red Bluff Semi-weekly Independent (Calif.), May 22, 1863.



Yurok  
a L R

"Therefore the Indian hates the American, yes he despises him. He makes no other distinctions between nationalities but color and divides man into good and bad (Skuya and quimalla). He has learned to consider the Americans the worst of all, as they have been the most heartless to him. No wonder he feels this way! I saw with my own eyes how the Americans stole their wives and daughters and treated them like slaves, how they brutally forced the men to serve as guides and burden-bearers!"

[ This relates to the Lower Klamath Indians, whom he calls "Alleguas". ]  
can

✓ Translation from Carl Meyer Nach dem Sacramento, 1855,  
by Ruth Fry Axe. N



Incidentally this is a fair example of the point of view of soldiers and miners, who as a rule are deeply outraged by the killing of a white person by an Indian, but utterly oblivious to the murders and other atrocities perpetrated by the whites on Indian men and women--the inciting cause of the retaliatory acts the whites are all so <sup>eager</sup> quick to avenge.



## SLAVERY OF ~~THE~~ CALIFORNIA INDIANS

Under the Spanish regime in California thousands of native Indians were slaves to the Padres, and later, during the gold rush days of the 50's and 60's, large numbers were in effect slaves to the miners.

Another kind of slavery that seems to have escaped general notice was widespread among the early settlers. This was the practice of gathering Indians at the ranches--to work for their keep.

A fourth type of slavery coming in at a somewhat later period also existed, particularly in the northwestern part of the State. This was legalized by a curious process known as indentures, by which young Indians (both boys and girls) were taken from their homes and forced to work for years without compensation other than scanty food and a slight pretense of clothing.

These four types of slavery take no account of the ~~practice~~ <sup>custom</sup> of kidnapping Indian children and selling them to the settlers, or of the widespread practice, chiefly by the miners who overran the state in the 50's and 60's, of seizing Indian women and keeping them at their camps.



## WHY NOT BEGIN AT HOME?

The United States in its treaty obligations with World Powers is scrupulously painstaking to maintain a position of honor. But how about our treaty obligations with the native tribes from whom our great country was wrested?

Thousands of our citizens still living well remember the days when our Government was eager to put an end to bloody Indian wars by TREATIES. These treaties gave us peaceful possession of hundreds of thousands of acres of valuable lands and in return promised the poor trustful Indians certain rights and perpetual possession of a remnant, called a Reservation, of their former territory. These contracts, backed by the Nation's honor, stipulated the continuance of the terms of the treaty "so long as grass grows and water flows". It was a sacred pledge solemnly executed, and was agreed to (whether as a result of coaxing, cajoling, or force) by a multitude of tribes from New England to Oregon, and from Arizona to the Canadian



boundary.

But with the ever increasing settlement of the West, the steadily incoming white population soon came to covet even the small remaining holdings of the Indians and began a persistent clamoring for the throwing open of the reservations--a clamoring that is still ringing in our ears, though little of their land is now left to the Indians.

Has the Congress of the United States respected the pledges of the Government? Has it rebuked those who clamored for the violation of the rights and titles guaranteed by its treaties? Has it insisted that the Honor of the Nation demands the fulfillment of treaty obligations? Has it done any of these things? Or is our Nation's pledge--except with foreign powers--an empty mockery?



*What we did to the Indians of California*  
A Regrettable chapter in the History of California

California, at the time of its discovery was inhabited by a multitude of kindly disposed Indians and was more densely populated than any other area of equal extent in America.

The Indians were divided into a large number of tribes, ~~having definite boundaries and speaking languages in the main~~ wholly unintelligible to one another.

Unlike the tribes of the plains these Indians were stationery, not nomadic. Their tribal areas had definite boundaries respected by the adjoining tribes. *This was made possible by* ~~The food~~ <sup>which</sup> supply was so abundant that the people had no occasion to make raids on the territories of their neighbors.

When the Padres entered southern California from Mexico in 1769 they were objects of interest to the natives and, as



Secrecy of  
Secularization  
found in Aug 1833.

<sup>At the beginning</sup>  
of March 1834 Governor  
Figueras declared that

the missions  
were an "infringement  
of monastic despotism"  
[Hittell, 2, 183] and recom-

mended the extinction  
of Indian free bloody  
means of which he felt  
~~the mission~~  
justified in friendship  
not only the prevention  
of the Indians but  
their elevation to the  
dignity of a free people.  
[Hittell, 2, 184]



<sup>stated in</sup>  
^ their own <sup>writing</sup> ~~acts~~ testify, were fed and saved from starvation

by the Indians. <sup>As</sup> <sup>while</sup> the Padres <sup>were</sup> pushed northward and established

a chain of missions from San Diego to San Francisco Bay, they

baptized as many as possible and pressed the Indians into

service in building the mission structures, in herding the

stock, and in tilling the soil. The zealously of the mission

fathers for converts was such that they soon came to ~~conduct~~ <sup>and</sup>

expeditions into the territory of adjacent tribes <sup>(expedition which</sup> and in the

course of a few years ~~these expeditions came to be~~ <sup>became</sup> aggressive

raids designed for the <sup>double</sup> purpose of securing additional Indians

and at the same time ~~of~~ capturing and punishing those who

had escaped.

When Mexico succeeded Spain in the possession of California



an edict was issued in 1834 confiscating the missions, and <sup>in</sup> 1846

this was followed ~~in 1846~~ by the American occupancy.

In view of these well known facts, ~~it is natural to~~  
~~divide~~ the pressure of the whites on the Indians <sup>may be divided</sup> into three  
periods: <sup>a</sup> the period of Spanish aggression, <sup>a</sup> the period of  
Mexican aggression, <sup>and a</sup> the period of American aggression.

The first and last of these were periods of active  
aggressive hostility. The middle period, that of the  
confiscation of the missions beginning in 1834, was one  
of passive aggression, the deadly effects of which were  
due to the conditions <sup>growing out of</sup> ~~arising from~~ the first period.



Inasmuch as <sup>all of</sup> the missions were <sup>located in</sup> ~~confined to~~ the coast strip from San Diego to San Rafael and Sonoma, the effects of the Spanish aggressions, except in ~~the~~ case of some of the more distant ~~expeditions~~, were limited to the coast region, ~~an area~~ ~~that may be roughly described as embracing the southwestern~~ ~~quota of the state.~~ The effects of the second period, that of ~~the~~ Mexican control and confiscation of the missions, <sup>were confined in the main</sup> naturally ~~related in the main~~ to the same area. But the aggressions of the Americans ~~covered~~ the entire state and completed the reduction of the native population to a fraction of its former <sup>proportions.</sup> ~~number.~~

The transfer of territorial possession from Mexico to the United States did not at first affect the Indian population but



with the discovery of gold in 1848 an entirely new and unexampled pressure began.

In view of these facts it is convenient to consider the ~~freedom~~ effects of the whites on the native population under 3 heads:

1\ The period of Spanish aggression ~~or~~ <sup>the</sup> Mission period,

2\ The period of Mexican aggression following the confiscation of the missions,

3\ The period of American aggression beginning with the discovery of gold in 1848.

^ The barbaric cruelties, in most cases unprovoked, under the Mission and American periods were almost beyond belief.

~~but~~ The depleting effects of the Mexican occupancy were not

~~marked by distinguishing cruelties.~~ <sup>more than sporadic acts of violence, but</sup> A few illustrations under

each of these heads will suffice.



In 1848, only two years after the acquisition of California by the United States, came the DISCOVERY OF GOLD.

The announcement of this discovery set in motion a tremor of excitement that swept the world like a tidal wave, gathering impetus as it sped from nation to nation, clogging the avenues of transportation, and bringing to California within a single year the astounding number of 77,000 men. Many thousands of foreigners, <sup>of whom</sup> ~~including~~ a large proportion <sup>were</sup> ~~of~~ lawless selfish men, <sup>including more than</sup> ~~and not~~ a few criminals, joined the bands of hardy pioneers who had crossed the continent from the East and in the rush for gold suddenly took possession of the country.

This invasion, in the swiftness of its execution, the extent of the area overspread, and the wholesale destruction of the native population, can be compared only with the German invasion of Belgium and France at the beginning of the recent World War.

The invaders found the land inhabited by kindly well disposed Indians, with hundreds of villages dotting the hills and valleys. The Indian women were attractive and the miners coveted them. From the rugged mountains and canyons of the Klamath, Siskiyou, and Trinity and from the flanks of the Sierra --everywhere--the story was the same. Women were seized, peaceful villages demolished, men massacred, the survivors scattered. Every



shallow pretext was given by way of excuse. If a horse or mule or ox had wandered, its absence was sufficient cause for attacking and burning neighboring villages--although in more than one case the strayed animal was found nearby after the Indians had been shot and their homes destroyed. Or if the seizure of wives and daughters had prompted some of the outraged fathers to resist, the men were shot down and the villages burned. One California writer had the frankness to declare in a California publication in 1856 that Indian women were "the much prized trophies of warfare" and "almost invariably the only cause of war."

In the northwestern corner of the State several tribes, goaded to exasperation by outrages perpetrated by miners, and in certain cases by settlers, undertook to retaliate. There were uprisings and killings, followed by mass meetings of the whites leading to the organization of volunteer companies under State or Federal officers, superceded by Government troops, resulting in the wholesale slaughter of Indians and the destruction of their rancheries and food supplies.

During the Gold Period a number of the Indian villages on the Klamath, Salmon, New, and Trinity Rivers were made targets for the giant hose-muzzles of the hydraulic miners, by means of which the Indian homes with their underlying gravels were precipitated into the canyons below.

Three years after the discovery of gold the Government sent three Commissioners to California to make Treaties with the



Indians and to establish Reservations. In 1851 and 1852 18 Treaties were signed in good faith, though reluctantly, by 332 chiefs and head men representing 119 tribes or bands; and 18 Reservations were ~~surveyed and~~ established. These were not confirmed by the Senate. Nevertheless, thousands of Indians were forcibly removed to them and for 70 years believed they were official and final.

The sufferings endured by the Indians on being hustled away from their homes and driven to distant reservations which they were forced to share with strange tribes, often enemies, on lands utterly unfitted for their support; the brutalities of the white men who drove them like cattle--only less humanely--through the winter mud and rain of the valleys and through snow and ice in the mountains--in the course of which many of the old and feeble and not a few of the women and children fell by the wayside--are among the cruel fruits of the Caucasian occupancy of California.

And is it not a tragedy that today in California many Indians are working hard to earn money enough to buy back from the whites small pieces of their own land in order that they may have a home from which, if they pay the taxes, they white man may not evict them?

In view of the facts--the destruction of Indian homes and villages, the seizure and occupancy of lands, the reduction



of the food supply by the destruction of game animals coupled with the restrictions on hunting and fishing and in some cases even on gathering acorns for bread, the confiscation of personal property, the enslavement of women and children, the dissemination of contagious and malignant diseases--can anyone doubt the justice of the claim for compensation now being made by the surviving remnant of California Indians?



Major Lupton's Massacre of Indians, Rogue Riv. Valley in 1855

Captain Judah remarked (1855) that these killings of white women and children in Rogue River Valley were literally retaliatory of, and immediately succeeded the massacre by Major Lupton (a volunteer) and his party of eighteen women and children out of twenty-five killed." And General John E. Wool adds: "These were friendly Indians, going on to the reserve for protection." ✓

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✓ Ind. Affrs. on the Pacific, Ex.Doc. 76, 34th Cong. 3<sup>d</sup> Sess.,  
Gen. John E. Wool, p 103. 1857.  
Capt. H. M. Judah p 102.



X

a historical fact, universally admitted,  
WHEREAS, it is generally admitted that great injustice  
has been done the Indians of California by confiscating their  
lands, by driving hundreds of them in the dead of winter through  
rain and mud and snow to far-away <sup>un-legal</sup> illegal 'reservations'--men,  
women and little children, including the old, the feeble and the  
sick--many perishing on the way from hardship and the brutality  
of the drivers, by forcing thousands into remote and inhospitable  
parts of the State, by depriving them of their natural food there--  
by causing many to die of starvation, by imprisoning them for  
killing deer or taking fish, by inoculating them with fatal dis-  
eases; and on several occasions by massacring large numbers in  
cold blood, while for a period of at least fifteen years  
(1849-1864) in certain parts of the State they were hunted and  
shot down with little or no pretext; and



Notes by somebody about my talk  
Inaccurate & must be rewritten  
com

The Society was particularly fortunate in securing Dr. C. Hart Merriam as speaker at the October meeting. Dr. Merriam recounted briefly the main episodes in the tragedy of the California Indians - a subject on which his years of painstaking investigation, furthered by official connections and personal enthusiasm, have made him preëminently qualified to speak.

Dr. Merriam has estimated that at the coming of the Spaniards there were approximately 300,000 Indians in California. Today there are <sup>probably (15,000 and)</sup> between 20,000 and ~~25,000~~, and this remnant finds itself in deplorable circumstances. Their story, as he told it, naturally divides itself into three complete chapters and an unfinished fourth chapter which present-day Californians may help to shape toward a good or a bad close. The story of the Indians is bitter and tragic beyond possibility of a happy ending; but there remains the possibility of ameliorating their present hard conditions / — of according them mercy since it is too late to accord them justice.

The California Indians suffered at the hands of the Spanish, the Mexican, and the early American settlers successively. Today, while the methods used against them are less drastic than formerly, their portion is still lack of sympathy, understanding and interest. During the Spanish period, they suffered under a church militant. The Spanish, in their rôle of Christianizers, were zealous to the point of securing their converts by force, <sup>at times</sup> some killing those who



(2)

offered ~~too serious~~ resistance. In addition, <sup>Indian</sup> ~~men~~ were murdered, villages burned, and women and children carried off by way of reprisal for the stealing or alleged stealing of Spanish stock. ~~by the Indians.~~ Frequently the stock in question returned, ~~in time~~, having merely strayed off into the chaparral. Dr. Merriam referred to documents in the Bancroft collection which contain harrowing accounts of the treatment of the Indians by the Spanish. In one case, two Indian horse-thieves, overtaken by two pursuing Spaniards, were horribly mutilated ~~and murdered~~ by the knife ~~and then set free.~~ In an Indian-hunt in the Cosumnes region, the Spanish took so many captives that they found it troublesome to drive them all in to their mission - San Jose'. Accordingly, the natives - sixty at one time and forty at another - were made to kneel, and, certain religious forms having been gone through, were shot to death with arrows.

The Indians, once brought under mission domination, were not allowed to leave. The secularization of the missions by the Mexican government in 1834 suddenly thrust <sup>mission</sup> the Indians into a new pitiable situation. Without regular occupation or means of support, their homes of pre-mission days occupied in most cases by Spanish or Mexican rancheros, they were unable to cope with the new conditions, and perished, at an enormous rate, from starvation and sickness. The situation with regard to cattle-stealing, moreover, continued under the Mexican régime. The extreme penalty was inflicted, and was often preceded by ~~gratuitous~~ cruelty. Nor were the Mexicans more careful than the Spaniards had been to ascertain that punishment was merited. To cite a



single episode from an unfortunate series, a punitive expedition went out from Sonoma against Indians of the Clear Lake region who had been accused of stealing cattle from Sonoma. A baby was the sole survivor of that butchery. No consideration was taken of the fact that the country between Sonoma and Clear Lake was held by tribes hostile to the Clear Lake Indians, who would not have permitted the Lake Indians to pass through their territory, even had the latter been moved to carry their cattle-stealing operations so far afield.

In the early days, although an occasional native-hunting expedition pushed into the interior, the pressure on the Indians was confined for the most part to the coastal strip as far north as Sonoma. The gold discovery, however, produced a sudden and far-reaching change, and the pressure of the Americans came to be more disastrous to the Indians than had been the pressure of the Spanish and Mexican predecessors. The Americans swarmed in vast multitudes over all California, particularly the northwest and north and Sierra regions. Their ranks included all classes and conditions of men. They looked upon the natives as an obstruction in their way. A general policy of removing the obstruction was adopted. In the Klamath, Trinity and Salmon River canyons, as soon as the arrangements for hydraulic mining had been completed, the Indian rancherias were systematically washed off the bluffs. Mining interests were followed closely by agricultural interests; and again the Indians were in the way. They had, naturally, selected the fertile valleys for their dwelling-places; but the American prospective ranchmen wanted those desirable locations.



Today a large percentage of California's towns stand on the sites of former Indian villages.

As was to be expected, the Indians - especially in the northwest and more especially in Humboldt and Del Norte counties - retaliated. Unable to meet the white men in battle, they lay in wait and killed them along the trails. The white men replied with a number of wholesale massacres in some of which United States officers and troops participated. One such massacre - again in the Clear Lake region - was the work of a regiment of volunteers and some national troops under a Regular Army captain. According to a first-hand report, they killed all the Indians they could find, even pursuing those who fled into the tules, where they bayoneted them. The Americans then proceeded to the Russian River valley to a rancheria of the Ukiahhs. The Indians there - about a hundred and twenty in number - had never before seen white men. They went out to meet them, drawing nearer and nearer out of curiosity. Suddenly, at a command, the soldiers fired at close range. Nearly every Indian was killed. One there was - a baby - who escaped the general destruction. He was Stephen Knight, one of those who attended the conference held in the interests of the Indians on the very day on which Dr. Merriam addressed the Historical Society. Another massacre cited by Dr. Merriam was that of a gathering of Indians at a religious ceremony on an island in Humboldt Bay. A party of white men, armed with axes, swords, clubs, spears and other weapons of silent destruction, invaded and butchered the entire gathering. Even worse instances were cited. A party of Indians were invited to a dinner to talk



peace with the white men. It was stipulated that they come unarmed. The Indians came. Food was passed - said to have been poisoned. The talk of peace began; and in the midst of it the Indians were fired upon and killed. <sup>This was the "Ben Wright Massacre", in the Modoc country.</sup> A similar ~~incident~~ <sup>affair</sup> happened on the Trinity and another on the McCloud River. In the last case, the Indians took alarm and many succeeded in escaping by leaping into the river.

In their efforts to rid themselves of the Indians, white settlers caused the establishment of a reservation in the Tulare Valley, ~~in 1851 or '52~~, to which ~~they drove~~ <sup>were driven</sup> various groups of Indians. Two long drives especially stand out in this connection. In the ~~first case~~ <sup>winter of 1858-59</sup>, certain Americans who were raising cattle and hogs found that the Indians had large caches of acorns in oak trees along the Lower Kings River. The white men took the acorns for their hogs. The Indians objected. They were driven up into the Fresno Indian reservation in the dead of winter. Those who fell by the wayside and those who tried to escape were killed. Dr. Merriam heard of this drive from the son of one of the men who took part in it; and also from one of the leaders of the expedition. This man boasted of the exploit, and recounted with satisfaction the killing of a white man, in his own doorway, for trying to protect his Indian wife from being forced to go on the drive.

The second drive occurred in 1856 in the northern Sacramento Valley. Again it was the winter season. The Indians were driven over the coast range into Round Valley. In Round Valley today



representatives of the Pit River, Hoopa, Sacramento, Yuba and Nevada tribes are living. Most of them are descendants of the Indians who took part in the long drive of 1856. They retain their various dialects and many of their other tribal differences.

Dr. Merriam has learned much of Indian customs and unrecorded Indian villages from the Indians themselves. He has definitely located the sites of <sup>several hundred</sup> ~~eighty~~ towns in the northern half of California, from San Francisco Bay to the Oregon line. The Napa, Sonoma and Sacramento valleys, where the food supply was plentiful, were especially well populated. It was doubtless due to the practically inexhaustible food supply of the country that California had so large an Indian population. Even today about two dozen linguistic stocks and something over one hundred dialects survive. In mission times there were probably more than a hundred and fifty dialects.

The various tribes had occupied the country from time immemorial. As yet no unquestionable proof <sup>has been found</sup> of the presence of Indians in California before the glacial period. That their possession of the land goes back to very ancient times, however, is indicated by their various origin-myths of the creation of their ancestors in the valleys of California. The Indians, moreover, say of the pictographs to be found from southern California up to the Donner <sup>Lake</sup> region that their earliest ancestors knew nothing of the signs save that they were made by the divinities who preceded them on earth.

The argument that ~~because~~ the Indians were nomadic <sup>and consequently</sup> they have



no legitimate claim to possession of the land is <sup>utterly untrue of California</sup> ~~invalid~~. Dr. Merriam has worked out the distribution of the tribes and mapped their territorial areas. Every foot of land, with the exception of two <sup>insignificant</sup> strips of neutral ground, was owned by a specified tribe and had definite boundaries. An Indian present at the October convention in San Francisco told Dr. Merriam that only a year previously he had been able to locate one of the boundary-stones of his tribe near Mount Lassen.

Only under certain definitely prescribed conditions might a member of one tribe enter the territory of another tribe. A hunter might follow his quarry two miles into the enemy territory; but custom required that <sup>on</sup> crossing the line into the hostile country he leave as a sign of his entry an arrow bearing his tribal and his individual emblem. It was against all tradition and custom, however, for a tribe to leave its territory and pass through the territory of other tribes for the purpose of committing depredations at a distance. Yet this fact was never recognized by American, Mexican or Spanish punitive expeditions.

The facts which Dr. Merriam presented were not pleasant ones. They left on his hearers a deep sense of the injustice which the white men have inflicted on the Indians. They were told with the purpose of helping to remove unreasoning prejudice and to arouse to humane action the citizens with whom the fate of our California Indians of today rests.



## EXTINCTION OF SANTA BARBARA ISLAND INDIANS

Dr. Gustav Eisen states:

"From the very first advent of white man it was realized that the islands were immensely rich in fur-bearing animals, the seaotter being one of the most valuable in the world. It is almost certain that white hunters of these animals played great havoc with the Indians. In 1838 we are told that a vessel from the north landed 30 Indians from Kodiak on San Nicolas, and that these northern Indians, armed with firearms, all but exterminated the natives. Many similar accounts have been recorded."--Account of Indians of Santa Barbara Islands, Calif. by Gustav Eisen, PhD. Prag 1904. p.28.



## CAUSES OF DECREASE OF INDIANS OF COAST REGION OF SOUTHERN CALIFORNIA

Dr. Gustav Eisen, in his Account of the Indians of the coast and islands of southern California, states:

"The missionaries caused the Indians to be gathered around the missions, and made them live in stationary huts. The absence of all sanitary conditions soon told on the natives. As the ground became infiltrated with filth, diseased germs thrived and the robust nature of the natives became weak. In our day what few Indians remain are doomed to extinction. A friend who lately visited the convent school at San Diego where numerous Indian children were taught by nuns, remarked that nearly all the children were ill, some of them with tuberculosis. They were shut up within four walls and were giving their lives in exchange for a little knowledge of the prayer-book. And when he asked the prioress of the school, 'why don't you give the children air and sun?' she simply stated that 'it was against the rules'.--Account of Indians of Santa Barbara Islands, Calif. by Gustav Eisen, Phd. Prag 1904. P. 29.



McNaughton (J H) Onnalinda, a Romance. Plates and other illustrations. 4to, pp. 208, vellum. London, 1888. Pub'd at \$4.00 net, for \$2.25.

"Mr. McNaughton's spirited appeal on behalf of the Red Indians is one in which every right thinking person will heartily sympathize...The story is told with spirit and vigor, and the versification has force and power."--Scottish Review.

Indians in Tulare County  
in winter of 1849-1850 -

Hittell, Hist. Calif. Vol. 3, 888 1897.



440.  
Wood, David B.

Account of outrages against  
Indians in Tulare County  
in winter of 1849-1850 -

Hittell, Hist. Calif. Vol. 3, 888 1897.



## LIES TOLD CALIFORNIA INDIANS BY SPANISH-MEXICANS

In working among California Indians, excepting in the northern part of the State, one frequently hears tales which were told the Indians by the Spanish-Mexicans in order to prejudice them against the Americans.

For instance, an old chief of the Hopland or Sanel Pomo told me that when he was a boy 12 years old, Santa Anna sold California to the United States for 20 million dollars, but that George Washington took forcible possession and never paid a cent of the money!



## UTE INDIANS OF NORTHERN UTAH

In 1863 the Ute Indians complained of the continued encroachment of the whites in "crowding them off their lands and hunting grounds". They would often say, "White man's horses, cows and sheep eat Indian's grass. White man burn Indian's wood, shoot Indian's buckskins [deer], rabbits, etc."

Peter Gottfredson, Indian Depredations  
in Utah, 121, 1919



## WYLAKEE INDIANS OF ROUND VALLEY REGION

George M. Hanson, Superintending Agent, Indian Affairs, Northern District of California, writes in his Report for 1862, "the settlers in this valley surrounded the camps of about one hundred Ylackee Indians on this reservation, and killed more than one-quarter of their number, saying that they 'had done so to prevent them from stealing their cattle.' Again, during the growing season of our crops in this valley, the settlers destroyed nearly everything raised on the reservation by throwing down our fences, and turning in their cattle, hogs, and horses. My informants say that the fences are good, but often find them laid down in from two to ten places during one night. After the crops had all been destroyed, except a part of the potatoes, the settlers drove away between three and four hundred Indians out of the valley, under a threat that, 'if any of their stock was killed, or should be missing, they would kill every one of the Indians.'"

Rept. Commr. Ind. Affrs. for 1862, 311, 1863



Humboldt, in speaking of what he describes as "that fine race of people the Caribs", remarks:

"The cruelties exercised by Europeans have entirely exterminated them from the West India Islands, and the coasts of Darien;" and adds: "the only vestiges now remaining throughout the whole of the eastern West India Islands are skeletons petrified, or rather enveloped in a limestone containing madrepores."--Humboldt's Personal Narrative, Vol.3, pp.77, 78, 1885.



## WI-MUK OF DEVILS CASTLE, SACRAMENTO CANYON

Joaquin Miller, in his book entitled 'Life Amongst the Modocs' published in London in 1873, tells about a band of Indians living about Devils Castle (now known as Castle Crags) on west side Sacramento canyon a little south of Dunsmuir. Unfortunately, he does not mention the name of the tribe, but doubtless they were the tribe called Wi-muk by the Wintoon, Hah-to-kwa-wah by the Shaste, and Okwanutsu by Dixon.

They carried off supplies from his camp, in return for which their camp was attacked, plundered, and burnt, and several of the Indians killed. He [Joaquin Miller] was wounded in the neck, and was carried by an old woman, whose sons they had killed, to his camp on the bank of the Sacramento about a mile below Lower Soda Springs.

He was carried astride her back, resting in a large buckskin, his weight supported by a broad strap passed across her forehead. He states that he spoke to her in her own language, after which [264] "she talked and mourned, and would not be still. 'You,' she moaned, 'have killed all my boys, and burnt up my home.'

"I ventured to protest that they had first robbed us.

"'No,' she said, 'you first robbed us. You drove us from the river. We could not fish, we could not hunt. We were hungry and took your provisions to eat. My boys did not kill you. They could have killed you a hundred times, but they only took things to eat, when they could not get fish and things on the river.'"

Joaquin Miller, *Life Amongst the Modocs*, pp. 259-264, 1873.



## TREATMENT OF INDIANS BY WHITES

In an unsigned article in Hutchings California Magazine for 1858, the following statement occurs:

"The doom of the red man is once for all irrevocably sealed as soon as the white pioneer sets foot upon his hunting grounds. And it is difficult to say, with regard to California, whether more victims have fallen to the barbarous, half-fanatic, half-military expeditions of the Californians during the Mexican times (to subdue certain tribes, and capture their women and children under the pretext of Christianization) or to the irresistible wedge of the American settler."

Hutchings' California Magazine, Vol. 3, No. 4, 157,  
October 1858.



## TREATMENT OF INDIANS BY WHITES

Miss Gordon Cumming, during her brief stay in California, learned much concerning the treatment of Indians by our people. The whites wanted the land, and its original inhabitants were looked upon as cumberers of the soil who must leave or be killed. She goes on to say: "It is all such a pitiful history, and it does seem so hard that the earnest solemn red men, so picturesque in their barbaric feathers and war-paint, could have been taught no conciliatory lesson by their white brothers--nothing but the oft-enacted deeds of never-ending aggression, by which they have again and again been compelled to retreat farther and farther into the wilds, before the ever-advancing wave of settlers, to whom all pleasant pastures and desirable streams and springs were sites to be coveted, and therefore appropriated."

C.F. Gordon Cumming, Granite Crags, p. 152, 1884.



## CONDITION OF CALIFORNIA INDIANS IN 1862

William P. Dole, Commissioner of Indian Affairs, in his report to the Secretary of the Interior for 1862 states:

"The condition of the Indians in California is one of peculiar hardship, and I know of no people who have more righteous claims upon the justice and liberality of the American people. Owing to the discovery of its mines, the fertility of its soil, and the salubrity of its climate, that State within a few years past became the recipient of a tide of emigration almost unexampled in history. Down to the time of the commencement of this emigration nature supplied all the wants of the Indians in profusion. They lived in the midst of the greatest abundance, and were free, contented, and happy. The emigration began, and every part of the State was overrun, as it were, in a day. All, or nearly so, of the fertile valleys were seized; the mountain gulches and ravines were filled with miners; and without the slightest recognition of the Indians' rights, they were dispossessed of their homes, their hunting grounds, their fisheries, and, to a great extent, of the productions of the earth. From a position of independence they were at once reduced to the most abject dependence. With no one of the many tribes of the State is there an existing treaty. Despoiled by irresistible force of the land of their fathers; with no country on earth to which they can migrate; in the midst of a people with whom they cannot assimilate, they have no recognized claims upon the government, and are almost compelled to become vagabonds -- to steal or to starve. They are



not even unmolested upon the scanty reservations we set apart for their use. Upon one pretext or another, even these are invaded by the whites, and it is literally true that there is no place where the Indian can experience that feeling of security which is the effect of just and wholesome laws, or where he can plant with any assurance that he shall reap the fruits of his labor. . . . It is now perhaps too late to correct this error by making treaties, and it only remains for us to do voluntarily that justice which we have refused to acknowledge in the form of treaty obligations." (pp.39-40)



The Tulare Lake + lower Kings River  
Drain - in which the Tache,  
Kotsenita & other tribes were driven  
in winter for their homes, with  
great loss of life, to the Fresno reservation  
- is evidently the case mentioned  
by Subagent M. B. Lewis in charge of Fresno  
Indian Agency, in his report for 1859.-  
Rept. Comm. Ind. Affrs. for 1859, 810, 1880.  
I think the photo given me is several  
years earlier but I have not looked  
it up. It would be well to look in  
annual rept. Calif. Ind. Affrs. for  
several preceding years.



## Whitmore killed by the Hag men

"In 1854 one Whitmore established a ferry at Lower Kump River. It was for many years known as Whitmore's Ferry. Subsequently Whitmore was killed, and the property passed into the hands of O. H. Bliss, who maintained the ferry for several years, but afterward discontinued it, & built a substantial bridge across the river." - Hist. Fresno, Tulare, & Kern Cos. p. 51 [No date or author].

This was the Squam man Whitmore who was shot dead in the door of his cabin by the Hagscatter men who wanted his squaw when driving the Indians from Tache (= Tulare) Lake to Fresno Reservation in 1856 or 1857.



Blackburn's Post at

Lower Crossing of Alameda

189

What book?

Hitler 189



Blackburn's Post at

Lower crossing of Alameda

189

What book?

Notes : p 189



10 Let us destroy the Tribal organi-  
zation" So the <sup>diabolical</sup> ~~manifest~~ heading  
of a paragraph in the 32<sup>d</sup> Annual  
Rept. Board of Indian Commrs.  
(for 1900), p. 29, 1901.

See Gen Bratts' "Policy"



Officers of US Army & Navy whose  
Accounts, letters and official reports  
are on ~~record~~ record  
~~of Army officers~~ detailing barbarous  
murders & wholesale massacres by (1843)  
the whites may be mentioned, Gen  
Wood (1855),

---

Thomson's Story Co. early March 1854 - killed 21

---

April 1851 Near Cottonwood killed about 30

---

Slaughter of 285 on Klamath River  
March 1852 - Another May 1852

---

Apr 1852 about 150 265 killed  
So FK Trinity

---

Early July 1852 Lower Klamath River  
killed 25-30 killed

---

McCloud River Feb 1854 killed 22



Outrages in Lacramta Valley (northern half)

Rept. Comm. Ind. Affairs for 1863, 95-96; 406, 1864.

Removal of <sup>461</sup> Indians from Chica to Round Valley <sup>in Sept. 1863.</sup> 411-414.  
(Rept of Capt. Augustus W. Starr, who did the job)

Left Chica Sept. 4 <sup>with 461 Indians</sup> reached Round Valley Sept. 18 with 277 Indians. 30 died en route ~~(412)~~ + 150 left at Mountain House as not able to travel <sup>(413)</sup> (413).

On Sept 27, 1863, Capt. C. D. Douglas states: "I visited the Nome-Cult Indian reservation this day. I found all the Indians that were sent or brought on to reservation from Chica, about ten days ago, in an almost dying condition, though sickness + to gross neglect of duty of the present supervisor." (414)



As a sidelight on the custom of the Spanish-  
Mexicans in the early days, of making raids on the  
native Indians to furnish them for "stealing cattle",  
is the statement by Langsdorff that a few  
months before his visit to San Francisco  
in the early spring of 1806, the cattle at the  
missions of San Francisco, Santa Clara, & Santa  
Cruz, had multiplied to such an extent that  
a party of soldiers had been sent to thin them  
out & "had killed no less than twenty thousand". -  
Langsdorff, Voyages & Travels (1803-1807), London, vol.  
II, 170, 1813.



Indian 'difficulties' in Calif. originate with Whites.

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Gen. John E. Wool, Commanding Pacific Division, <sup>(U.S. Army,</sup> ~~with~~ <sup>with</sup> for  
headquarters, Benicia, Calif.: Aug. 14, 1855, to Col. L. Thomas  
Asst. Adj. Gen. at Army Headquarters, New York City: "It  
is worthy of remark, that very nearly all the difficulties  
which occur with the Indians in the Department  
originate with the whites, who seem bent on carrying  
out their threats to exterminate them." - House Ed. Sec. 76,  
34<sup>th</sup> Cong. 3<sup>d</sup> Sess. 91, 1857.



· Witnesses of Whylackes in Round Valley

Rept. Comm. Ind. Affairs. for 1863, 93, 1864.  
Gild. 91,

Other outrages: Gild 95-96; 98, 100.

Kidnappers

Rept. Comm. Ind. Affairs. for 1863,  
89, 90, 98



Under Spanish:

---

Many Indians given lashes by stalwart Spaniards - some  
as many as 200 lashes!

Many were lassoed and dragged to death by horsemen.



Wholesale slaughter of Indians  
in Round Valley, Mendocino Co.  
at Humboldt Bay is  
poisoning Indians -

---

Taylor, Calif. Farmer, March 29, 1881.



## Abolition of Sweat-houses

J. L. Burchard, Ind. Agt. at Round Valley, remarks in his report for 1873: "I have abolished all the sweat-houses on the reservation." (Rept. Commr. Ind. Affs. for 1873, 325, 1874.)



## Abuses in Round Valley, Calif.

Geo. W. Latimer, Capt. Round Valley Reservation, ~~1897~~,  
comparing of the treatment of white stockmen,  
said in his official report for 1897: "A witness who  
cannot be coerced nor terrified into silence is  
silenced by the assassin's bullet, and the  
investigation by the local magistrate into the  
killing is only perfunctory." - Rep. Comm.  
Ind. Affairs - for 1897, 121, 1897.

The above statement is absolutely true  
as I know of personal knowledge. - same



## Round Valley Indians

Robt. J. Stevens, who visited Round Valley in the fall of 1866, states:

"It has been said that this valley is too good for the Indians. They once had the whole length and breadth of the State to roam over; but then have, then, this one desirable spot of all their 'happy hunting grounds' of old."

In Rept. Comm. Ind. Affs. for 1867, 1868, 1868.



740 Washington Ave.  
Denver 22 May 1902

Dear Dr. Merriam,

Your letter of March 2<sup>nd</sup> was  
only received, and I wrote out  
a number of Indian Episodes  
encountered in my long ser-  
vice on the frontier which il-  
lustrate the situation referred  
to - viz show that there is a strong  
showing for the Indian side  
in almost all cases of hostility  
within my experience. I  
delayed sending the paper in  
order to verify certain dates &c,  
until now, and to show how  
dangerous delays are, in this  
as all other matters, I am now  
unable to find the manuscript.

It has probably been packed  
with my library, to be stored for the



summer, and the work of unpacking would be considerable, so I must ask you to forbear until I get settled again, when I will make amends for my carelessness.

I have been watching Congress, perhaps with more interest than the case deserves, for some action for the purpose of giving me the grade of Maj. Genl. which I missed before retirement through Pres. R's new "policy" to promote no officer to high rank who was near the age of retirement, a policy which was abandoned even before the vacancy made by my retirement was filled. I mention this to show some cause for my neglect of my private correspondence. You will say "a poor excuse is better than none," & to this I cannot demur.



We are packing up our house  
hold and expect to start for  
a summer in the East on or  
about the 10<sup>th</sup> of June. - It may  
help us to decide when to  
make our home - a question  
of some difficulty I find, as  
my native town of Haulton Me,  
no longer retains many of my  
early attractions. Its people are  
new to me, except as I find  
their names in the cemetery.

Denver is more familiar  
to us than any other place, but  
it is too far away from every  
other place.

Remember me to all your  
people - especially Mr. & Mrs.  
Bailey, and believe me

Yours sincerely

H. C. Merriam  
W. G. M.



# INDIAN WAR IN TULARE IN 1856

## John Barker and W. R. Bower Only Survivors, and Former Relates the Story

The following is a portion of a paper read before the Woman's Club on Monday last by Mrs. G. H. Taylor, and which was written by Captain John Barker, the well known pioneer.

In the year 1854 a man named Elisha Packwood who was one of the early emigrants to Oregon who in 1843 followed the Lewis & Clark trail, made by those explorers in 1803, immediately after the purchase of the Louisiana claim of France from Napoleon the great. Mr. Packwood was not satisfied with Oregon but in 1846 removed with his family by the land route from the Williamette valley of Oregon to San Jose, California.

Upon the discovery of gold, he, in common with nearly all who were here at the time, went to the mines, and he was very successful there. In the winter of 1852 he returned to Kentucky and purchased several hundred head of first class cattle and drove them across the plains. He by reason of his experience was enabled to avoid many of the misfortunes that befell the emigrants in the management of their stock. He arrived here safely and immediately drove his cattle up to the Four Creek country and settled on Tule River at the point that is now known as Porterville.

Here he and his son made quite a settlement with their employes and vaqueros. Their stock thrived well they used to drive their beef and many of their milch cows to San Jose; and it was not uncommon for such cows to bring \$200 each.

Packwood's family lived in luxury in San Jose.

In 1856, from some quarrel or misunderstanding with the Packwood settlement, the Indians broke out in rebellion—killed several of Packwood's men, burned the dwellings and driving off large numbers of the thoroughbred stock drove them to the mountain upon Tule river. There they induced the Owens river Indians, who were a numerous and warlike tribe, to join them, it was their intention to arouse all the tribes in the valley to join them and at one swoop wipe out the white settlement of the valley which in view of their easy conquest at Tulare river and the rich loot obtained it looked to their untutored

minds, an easy task as well as a highly agreeable and profitable one.

A party of settlers from Visalia, seventy in number, under a man named Orson Kirk Smith followed the trail of the Indians up Tule River, and at the junction of the North Fork they found the Indians in a very strong position. A stone wall, some five or six feet high was built in the form of a crescent the points curving in and joining the almost perpendicular walls of a canon on each side, and backed behind by an almost impenetrable thicket of chaparel and scrub live oak with the trails through it ambushed at short intervals and finally fortified in the rear by an immense slide of large boulders from the mountain side, that contained caves and rooms where they had their provisions and families, secure as they thought in safety.

The Indians drove off the party of seventy, who had trailed them up, but who made no attempt to dislodge them on account of lack of sufficient force.

Couriers were immediately sent all over the valley as far as Fort Miller and we mustered two hundred men all told and twelve soldiers, with a gun and ammunition for it.

Sergeant Cuddy, who lately died at his ranch near Fort Tejon, was sergeant of the company under command of Lieutenant Livingston.

Our force was divided into two commands, one under Foster Dechasters, and the other under W. G. Poindexter.

We left Visalia and entered the mountains through and up the "Noqual valley and with the aid of saddle horses, men and ropes, we "man-handled" that gun up over some very steep mountains, and finally set our camp about a half a mile from the Indian Fort. The next morning we made a reconnoissance in force in order to draw out the enemy, and to force a plan of attack. They climbed their breast works reviled and defied us in the vilest and filthiest manner in Spanish expletive. We retired without making an attack, and our officers held a council of war to decide on how the final assault was to be made.

In the morning as soon as we had breakfast, and after throwing a few shells into the fort, we marched up in front and between the two horns of the crescent so that they had a cross fire on us from the horns on each side.

Several of our men were struck with the arrows, they had no guns, and the arrow was very effective at such short range.

The lieutenant climbed up on an immense boulder as large as an ordinary house so as to look over their wall. Although it was in the month of June it was quite cold at night and early in the morning.

The lieutenant had a military cloak over his uniform and they made a target of him. We saw the arrows strike him several times but they could not penetrate the cloak and being shot from an angle below they simply stuck in the cloak and slipped up and hung there. It seemed as though one must have stung him for he commenced to swear, and ordered his men to charge the breast work. Upon this we all went in and in about ten minutes we had it all our own way. There

were forty Indians dead and how many wounded we could only surmise. The squaws made their way up through the canon, following the bed of the river. We immediately commenced to loot the stores. There was a great quantity of dried beef made from Packwood's fine cattle, stores of pine nuts, arrows, grass-seed, and grass hopper cheese. There was the plunder they had stolen from the houses they burned, saddles, etc., and such a store of Indian baskets as would today delight the heart of a connoisseur, all of which were condemned to the flames.

Thus ended the Indian war of 1856. We followed them through the mountains for nearly two months after this but no more were slain, all were landed upon government reservations and have never since given any trouble.

The men who participated in this furnished their own horses arms, and equipments as well as commissary supplies and never asked or received any remuneration for the service rendered.

There are only two living in Kern county today who participated in the foregoing episode, viz: W. R. Bower and Yours very Respectfully,  
JOHN BARKER.



Indian Abuses Clippings

80/10

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## CALIFORNIA INDIANS NEED NEW FEDERAL LAWS FOR PROTECTION

Long ago California's treatment of the Indians was arraigned at the bar of public opinion by Helen Hunt Jackson in her novel "Ramona." It was fiction, but it was based on fact. Now the legal status of the Indian population of the state comes to the fore again, this time in so serious a guise as the "California Law Review," published by the school of jurisprudence of the University of California. Chauncey Shafter Goodrich, the author, points out that the laws defining the status of the state's Indian population were made at a time when the local population was hostile to the Indians and the federal government, in reality, was the active guardian of the Indians' welfare. Now, of course, the entire situation has changed. Thoughtful persons, who wish the state to deal fairly by the Indians who were the first owners of the land, will regard as timely this article written ostensibly for lawyers but having an appeal to the laity as well.

Goodrich analyzed and cited laws bearing on the legal status of the California Indian. He contends that the rejection of land treaties with the Indians has driven them to small barren reservations; in this regard he says:

"The reservations provided by the rejected treaties were similarly treated as part of the public domain and opened to entry. As the land was gradually taken up by the settlers, the Indians were scattered and driven to the hills. Many years later, out of the remaining and less desirable public lands, small executive order reservations, in the main wholly inadequate as to acreage, soil and water, have been set aside for the use of approximately one-third of the remaining Indians."

Because they were unable to make a living on this poor land, Goodrich contends the Indians were forced to hire themselves out for wages. He also says that California Indians are the "stepchildren of the Great White Father," and unlike the wealthy Indians east of the Sierra, are needy, and receive less in health and educational services than the average throughout the country.

The article by Goodrich is to be completed in a forthcoming issue of the publication.



## INDIANS HAVE A GRIEVANCE.

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### Policy of the Interior Department Denounced in Severe Terms.

Atoka, I. T., March 18.—A convention met here to-day in which full-blooded educated Indians and inter-married citizens participated. It was called to devise means to protect the property and rights of the Chickasaw and Choctaw people, which the Indians assert are not protected by the United States government.

Chairman A. Telle, a prominent Choctaw, addressed the convention. He said the Indian government was a farce and had no power, scored Secretary of the Interior Hitchcock for cutting royalty on the tribes' coal, and declared the plan to sell coal and asphalt mines, which were producing enormous revenues in royalties, was an outrage and should be investigated.

He said the rolls should be closed and lands allotted, but he bitterly opposed a rider to the appropriation bill which limits the holding of land to 320 acres. The method of forcing Indians to enroll was denounced by the speaker. A resolution indorsing the Moon bill was passed.

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Test, 3/19/02.



# San Jose Mercury

SAN JOSE, CALIFORNIA.

SATURDAY, MARCH 17, 1906.

## A HALF CENTURY OF OUTRAGE.

THE Mercury yesterday noted the departure for Washington of C. B. Kelsey, Secretary of the Northern California Indian Association, who has been ordered to appear before the Senate Committee on Indians to present his report and endeavor to obtain a redress of the grievances under which the Indians of this State are suffering.

A friend of the Indians in the East some years ago wrote a book, setting forth the injustice of the dealings of the Government with the Indians, which was entitled "A Century of Dishonor."

With even more propriety the treatment of the Indians of California might be entitled "A Half Century of Outrage."

With all the faults of its Indian policy the Government, elsewhere than in California, has been accustomed to recognize the Indian right of occupancy of lands claimed by the several tribes, and everywhere but in California this right has been extinguished only by payment. In the greater part of this State the Indian right of occupancy has been cancelled and the Indians have never received a dollar for their rights in more than one hundred thousand square miles of territory.

In the early days of California, under American occupation, commissioners were sent out from Washington to make treaties with the Indians, and actually negotiated such conventions with eighty or ninety tribes. These treaties contained the usual provisions of the time, but none of them were ratified by the Senate, and so in the governmental view never became operative.

Yet, although the Government has never recognized these treaties as binding upon itself, it has appropriated every advantage conferred by them, without carrying out its part of the agreement, or paying any of the considerations it agreed to pay. It has

not only seized the Indian lands it agreed to purchase by the treaties, but the Indian reservations also, and has sold them to settlers.

Two or three tribes that resisted the occupation of their lands by whites received reservations, which are now either allotted or in progress of being set aside for them. These Indians number about seventeen hundred. The great body of Northern California Indians, who were faithful to their treaty obligations, have received nothing, not even school privileges for their children or the equal protection of the law, and they number between 13,000 and 14,000.

In short the Government in this matter is in the position of one who has bought real estate and relies upon the invalidity of its own act to escape paying the agreed price. It is in violation of the generally recognized legal principle that no man shall profit by his own wrong.

The consequence of this action is that the greater portion of the Indians of Northern California are landless, without means of support, and suffering privation because of the bad faith of the Government.

The proposition of the Indian Association is that these unfortunates should be given lands in severalty where they are now located, and to which they are attached by long residence and custom, and that a sufficient sum be appropriated to purchase such lands where there is no Government land available.

Most of the government land remaining in California open to entry will hardly keep a sheep. To put the Indians on such locations would be equivalent to starvation.

The just and logical course therefore seems to be for the Government to buy back from present holders the lands which it appropriated originally from the Indians without payment, and so right its own wrong, while providing for the necessities of its wards.



these we had to eat with so much show of enjoyment as we could force into our faces.

As soon as we had taken our places at the tables the theatrical performance began on the opposite side of the court. The actors, of course, were all boys, as no women or girls are allowed on the Chinese stage, those of slighter build taking the female parts. It was quite impossible to follow the thread of the dialogue, for it was sung in 'high falsetto, and in a very, very old dialect that was intelligible only to the most scholarly of the Chinamen. The plot was explained to us by one of the Taou Tai's staff, who told us that some robbers had kidnapped the son of a wealthy mandarin, being instigated thereto by his brother (the heavy villain) who wished to possess himself of his brother's wealth. The mandarin discovered the whereabouts of the robbers, and led his army of eight! against them. A long parley was held, which resulted in nothing, and preparations were made for immediate battle. The wicked brother now appeared in his true light and assumed command of the robber forces. A pitch battle took place on the stage, which resulted in a complete victory for the right; the wicked brother was killed, nearly all of the robbers, and many of the heroic father's followers. There was much to excite the mirth of the uninitiated foreigner—as for example, when the wicked brother worked himself into a fury over the kidnapped boy, represented by the most woodeny of wooden dolls, which he held at arm's length and apostrophized in the wildest frenzy; and when any of the warriors were slain in the engagement, to see them roll off the stage (after lying dead for a few seconds), and immediately appear on the other side to fight as valiantly and yell as vigorously as they had just before done in the other army.

When the dinner was about half over, I fancy about 3 o'clock, the first piece was finished, and after a few moments rest and a little preparation of the stage, the corps dramatique resolved itself into an acrobatic company, and entertained us with some really excellent tumbling. They had no paraphernalia whatever, and merely built pyramids, threw somersaults in various ways, contorted themselves, etc., etc.; but when it is remembered that they were all boys—some perhaps being eighteen or twenty—it was a very creditable performance. One pyramid, I remember, was built upon the shoulders of the oldest and stoutest lad, who supported six or eight others, whose sizes gradually decreased until the topmost one was a little fellow of ten or twelve; this, and in fact nearly all of the pyramids, broke up by the entire structure tumbling in a heap to the ground. One little chap threw something like twenty-five or thirty back somersaults without moving more than a few inches from one spot. Altogether, the acrobatic performance was the best appreciated of the company's efforts to amuse us—at least by the foreigners.

The after-piece seemed to tickle the fancy of the Chinamen hugely. I presume because it was more of a typical Chinese play; beginning even before the birth of the royal hero, whose entry into the mundane sphere was very much more than hinted at, in fact the accouchement was represented in a manner that, I know, would have scandalized the average Anglo-Saxon theater-goer; following him through infancy, childhood and youth into mature life with a nicety of detail that was of itself sufficiently fatiguing to me, but which became simply unbearable when dragged out discursive wandering into side-paths of intrigue and diplomacy and long dissertation on court etiquette and Chinese metaphysics, all of which were accomplished with little or no action and no change of scene, and accompanied by the infernal din of a Chinese orchestra. We were not sorry when the appearance of large bowls of plain boiled rice announced the end of the feast and gave us permission to retire. This "piling on the agony," as the English consul called it, is a polite bit of self-depreciation. In offering rice, the staple article of food, the Taou Tai as much as said: "My efforts to properly entertain you have been futile; I have been unable to procure anything good enough for you, and rather than have depart hungry I beg of you to partake of a little rice."

It was shortly after noon when we entered the Yah Mhun; it was nearly six when we left. For at least five hours we had been at table, pretending to eat the messes that were set before us one after another, to taste of the sam shu occasionally for appearance's sake, to keep up a show of interest when interest collapsed with the ending of novelty, and to be continually on the lookout for the Taou Tai's eye to be prepared to respond whenever he raised his cup and drank our health, individually or collectively.

One of our number, determined to do the correct thing or die, tasted of every dish set before him. We had some trouble getting him home, and he paid for his politeness with an attack of dyspepsia that did come very near killing him.

I was quite young when I went to that state dinner, in fact I was little more than a boy. I had a fresh, healthy complexion that took the Taou Tai's fancy, and my consul told me afterward that he (the Taou Tai) hoped to have the pleasure of seeing me often and informally; that he intended to invite me to accompany him to Chow Chow foo to be his guest at his Yah Mhun there for some time, and would show me a theatrical performance far superior to that I had witnessed at his dinner, one that should last a whole week! It was probably a fortunate thing for me that I left Swatow soon after the dinner I have tried to describe, and escaped those well-meant attentions, for had the Taou Tai kept his promise I should have been compelled to accept his attentions, and nothing could have been worse for me than an intimate knowledge of Chinese official morals and manners at that age.

Washington, D. C.

## THE WANE OF THE ABORIGINES.

We are permitted to print the following characteristic letter from Mr. Charles Hallock to Mr. Charles H. Barstow, who has been for many years chief clerk at the Crow Agency, Montana. His apostrophe to the wane of the aborigines is almost as pathetic as Cooper's "Last of the Mohicans."

HALLOCK, MINN., August 23, 1883.

DEAR MR. BARSTOW:—The completion of the Northern Pacific Railroad on the 23d of this month reminds me that it is just two years and a day since I was present with you at the council of the Crows, called to cede the right of way to the railroad through their reservation. With what astounding rapidity has the great gap been filled up which then separated the termini of the eastern and western divisions. I often wonder if the poor Indians have yet re-



ceived the compensation promised to be paid in December, 1881. You wrote me in June, 1882, that they had not at that date. Large bodies move slowly and Congress is dilatory.

I see that the government is already moving the Crow Agency from Stillwater, and that all the wild life and belongings of your present romantic location will soon pass into dry memories. Somehow I dislike to see the old regime pass away. I am too conservative to be pleased to see primitive nature everywhere overlaid by population, and artificial surroundings. I am glad that I was born at so early a date as to permit me to view the great West in its full glory, as it was twenty-five years ago. For one-quarter of a century I have watched the departure of aboriginalism, and seen the broad stretch of country between Leavenworth and the foothills of the Rockies fill up with civilization. I suppose we shall soon have the Indians all herders and farmers! There is no help for it. Peace will reign everywhere, but there will be no game. Already I observe from the reports of the Presidential party that game is scarce, and hardly to be found; and they have traversed the wildest parts of Wyoming. I can now travel all through the beautiful precincts of the fine parks by rail, and see all the fantastic rock-work and deep chasms, the timber-line and the peaks of the snowy range. I can do all this in a day where it took months before; but what advantage is this sweep of knowledge, and this power of omnipresence in such a contracted sphere as this globe of ours, unless we can have the range of the universe with other and newer worlds to conquer!

Can we do this after our mortal coils are shuffled off, and the spirit is free to roam without the encumbrance of the body? The Bible says "knowledge is life;" and I believe in a future life to give this knowledge full and free scope.

Tell our good friends, the Indians, that the only "happy hunting grounds" now reserved for the children of nature are those which lie beyond the present limit of ken. It may be only shadows which we will pursue in the hereafter—nothing real—no actual, live, tangible creatures of the chase, or fleet ponies to mount; but there may be more spiritual enjoyment of the ideal than the real, with less danger of being dismounted or run over by a gang of buffaloes run wild!

I should like to have you tell me of your doings now. What will be done with the agency buildings after they are abandoned? I remember them with the affection of an old camp. Our fortnight's trip to that mountain lake up the Rosebud Cañon was one of the most pleasant experiences of my life. And now, if I were you, with your opportunities, I would begin at once to collect as fast as possible all the Indian trappings and paraphernalia to keep as historical souvenirs of a past age. The next generation will have no place to gather them from. Here and there, in some sportsman's sanctum, or in some natural history collection, are noble heads of buffalos, elks and bighorns. When the moths have eaten these, they cannot be replaced, for they have already become extinct. Even now, if some old straggling bull, who has survived the dangers of his precarious life, may chance to meet another of his kind in some isolated spot, I fancy they look upon each other as living curiosities, scarcely recognizable as kin. The last of his race will supply an elegiac poem for the successor of him who wrote "The Last Man."

Tell the chiefs Leon, Bull, Long Elk, Two Bellies and Plenty-coups, that I remember them and sympathize with their situation. Tell them to accept the inevitable, and under stress of circumstances to lead their young men in the paths of wisdom. Let them seek such occupation as is most congenial to their proclivities. Let them become herders of cattle and ponies, if they don't like farming. There is big money in this business as their white brothers will affirm. Let some of the young men act as guides to the thousands of visitors who will throng those mountain passes which they all know so well. They can make good camp and cook the trout and sage hens for their tenderfoot friends from the big cities. There are many things they can do to earn a living, but there is no more wild meat for the pot, the war-path is overgrown with grass, the beaver and mink have been wiped out! Civilization is crowding in everywhere. Fifty millions of people will swarm all over the far West in the course of half a century more, and the red man will become white. His individuality will be absorbed and lost in the crowd.

Dear Barstow: I have struck a rich way-streak of sentimental romance, and cannot help vamping. I will not ask indulgence, for I know that my thoughts are yours. I have always had a passion for the haunts which lie beyond the easy access of men, and now that the most remote and difficult have been accessible to every one, invalids and ladies included, I feel like one who has reached the *ultima thule*, with nothing but darkness on the horizon.

Please drop me a line soon. Your reply will reach me in days where it so recently required weeks. *Au revoir.*

CHARLES HALLOCK.

## PRACTICAL HINTS TO EMIGRANTS.

DES MOINES, IOWA.

EDITOR AMERICAN FIELD:—I wish to make a few remarks, from my own observations, in your department of Travel and Emigration. In this day and time of emigration to the West, and of land sharks and land swindles, whatever will assist the emigrant, aside from the land agencies, in choosing his location, should be placed at his command.

As we all know, the plains embrace a vast region lying east of the Rocky Mountains, and extending about a thousand miles north and south, by about three hundred east and west. In all this vast region I do not believe there is one-fourth enough rainfall for ordinary agricultural purposes. It is this lack of moisture that renders them so nearly barren. In very many places the soil is good, but the danger line is where the rain ceases to fall. Here the hog pines for his wallow, and dies further out. The Norway rat turns back as soon as he loses the scent of water, and I can cite you to towns of 500 or 1,000 inhabitants, even on the border, in which you could not find a rat. Domestic fowls, prairie chickens, and quails do not prosper on the plains, and cannot maintain their existence there except upon irrigated lands. The prairie chickens and quails are much like our domestic fowls in their requirements, and while they are abundant west of the Missouri River for some distance out, they get scarcer as we approach the plains, and finally become extinct.

If the emigrant is in search of a home for a farm, I should say to him, inquire for prairie chickens (pinnated



# THE COUNTRY

A WEEKLY JOURNAL,

DEVOTED TO THE KENNEL, SHOOTING, FISHING, YACHTING,  
BOATING, THE ROAD, ARCHERY, AND ALL ATHLETIC  
PASTIMES AND RURAL SPORTS.

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## To Correspondents.

We cordially invite correspondence on all subjects coming within the scope of this paper. Letters intended for publication must be accompanied with the writer's real name, but an assumed name only will be printed where desired, except when persons or their property are criticised, when the writer's name must be given, to be published at our option. All letters, except those of a purely personal nature, must be addressed to "THE COUNTRY" PUBLISHING ASSOCIATION.

WM. M. TILESTON, Editor.

## ANSWERS TO CORRESPONDENTS

### IMPORTANT.

Persons desiring prescriptions for their dogs will please note carefully the following points in each case: 1, Age; 2, diet for past month; 3, remedies used, both external and internal; 4, condition of bowels and kidneys; 5, respiration, temperature and pulse—if either is materially affected; 6, if kept on a chain; 7, condition of the animal; 8, condition of nose, eye and tongue. Also any other information which the writer may think useful.

ETTIE, Brooklyn.—I have a little Scotch Terrier whose breath is smelling badly. Could you give me a remedy for this? *ANS.*—The offensive breath may come from unsound teeth, disordered stomach or worms. If the latter are suspected, the symptoms being roughness of coat, inordinate appetite (sometimes) and thinness, give him, if full grown, two grains of santonine each day for three days, followed by a mild aperient. If worms are not suspected, the dog requires a thorough change of diet with some aperient medicine. The following is a good prescription: Blue pill, half a scruple; compound extract of colocynth, one scruple; powdered rhubarb, five grains; oil of anise seed, two drops. Mix and divide into three pills, giving one each day.

REMOVAL.—The offices and editorial rooms of this paper have removed to Nos. 21 and 23 Barclay Street, being in the same building in which the paper is printed, where we shall be pleased to see our friends as usual.

## WAR IN THE NORTHWEST.

From various parts of Eastern Oregon and Northern Idaho come reports of Indian fighting. Substantially the same ground operated over by the Nez Perces last year is being fought over again, and similar results may be anticipated. The Umatillas, Cayuses, Bannocks and the rest of the bands now hostile are, as was the case of the Nez Perces, Indians who have long been trusted as entirely friendly, and have not betrayed the confidence. Even now they do not seem to have begun war by a treacherous and murderous surprise of the white settlers, as is so often the case in savage warfare, but to have deliberated over the matter, sought peaceful means of redressing their wrongs and only then taking up arms. Thus the whites were fairly warned, but do not seem to have much profited by it.

So far as injury to property is concerned, the Indians have kindly chosen that region as the seat of war where they will do the least damage to civilization, except in the way of killing those who pursue them. It is fortunate that they have not aroused to the point of digging up the hatchet (*i. e.*, strapping on the cartridge-belt) the powerful tribes of Northern Montana. Should they begin a general war during the summer months the annoyance to the whole Northwest would be almost inconceivable. It must be remembered that Central Montana is a little island of civilization, as it were, surrounded on all sides by a broad sea of wilderness, inhabited only, but abundantly, by Indians. To Helena, the capital, a thriving, busy, brick-built city of 3,500 people, one must ride 450 miles by stage from the Union Pacific Railway, or else an equal distance from Oregon, or else go up the Missouri

River fifteen hundred miles to Fort Benton, and thence by stage 150 miles. All supplies—and the territory produces scarcely anything except crops—must, of course, be carried in the same way, and the main route is by way of the Missouri and Fort Benton, which is at the head of navigation. Here is landed four-fifths of the merchandise destined for Montana and the scattering posts north of us in British America. This amounts to millions of pounds annually, and must all be transported hundreds of miles inland by trains of freight-wagons. It happens, therefore, that the majority of the men of the town are traversing with wagons during eight months of the year a country filled with Indians, and often in places where an attacking party would have every advantage. The opening of an Indian war in this quarter, therefore, would be a misfortune not alone to outlying villages, but one that would affect the whole territory and the Northwest in a most serious manner by practically cutting off all supplies beyond the mere necessities of existence. There is therefore serious danger of such an outbreak.

A brief statement of the situation will be of interest.

The surrounding Indian tribes are the Piegans, the Gros Ventres, Upper Assinaboines, Bloods, Blackfeet, Crees, Nez Perces, Pond D'Orcilles and Crows. Some of the Sioux from the Fort Peck Agency and beyond are occasionally seen within fifty miles of there, and are constantly reported as committing depredations upon the thus far friendly Indians, to whose presence alone the settlements to the north of Fort Benton are indebted for escape from Indian raids. Last year Sitting Bull's Sioux, escaping from United States troops, passed close by there, and ever since they have been making efforts through emissaries to induce friendly relationship and coöperation on the part of the friendly tribes in our immediate neighborhood. This, naturally, has been the subject of much fear on the part of the settlers. Why? Because every citizen of Montana knows that the Gros Ventres and Piegans (the former about 700 souls and the latter about 2,000) have many causes of complaint, some of them very just, and that they are just now very clamorous for their rights. The Gros Ventres, who are hereditary enemies of the Sioux, have had their agency and trading post taken from them, and have been attached to Fort Peck and Wolf's Point, Sioux agencies, some hundreds of miles below on the Missouri River. To go to either of these places is for them an utter impossibility, as their property and lives would be in the hands of a cruel and powerful enemy. The Gros Ventres have always been friendly to the whites and at war with the Sioux, and by proper treatment on the part of the Government can be secured as a valuable ally against the hostile Sioux, liable any moment to make incursions into that region.

It is stated as a fact that the Gros Ventres have not received any annuity goods or rations during the last three years, and at the present time they are required to remain upon their barren reservation by order from the Indian Department, and not allowed a particle of ammunition to kill game, which is scarce at best in their ill-chosen country. The result is that they are helpless before an enemy, and in a state of destitution which is appalling. It is not strange, therefore, that they are inclined to listen to evil advice from outsiders, which is incessantly offered through runners from hostile bands. The very precarious condition of affairs on this exposed frontier, the helpless situation of the settlements and the destitute and desperate condition of these Indians have been brought to the notice of the military authorities, who now have taken energetic steps under pursuance of orders from Washington to relieve actual distress by issue of limited rations to them, and thus endeavor to retain their friendship.

The Piegan tribe is very loud and bitter in its complaints of the treatment it receives at the hands of its agent, who has the reputation of being a good, kind, Christian gentleman, but totally unfit for the task assigned to him, and who in a short time has succeeded in making himself thoroughly hated by the chief and most of the influential men of the tribe under his charge. By judicious and proper treatment both these tribes could be kept friendly, but it is generally feared that at a not far distant day the suicidal Indian policy of the Government will drive them to make common cause with other hostile tribes.

Lately watching some herons on one of those great meadows along the Delaware River which spread their green panse so enchantingly before the eye on these midsummer days, we became greatly interested in observing their attitudes and motions in procuring their food. Standing deep, as it were, in water, they would strike a thrust of a javelin, and bring up a fish, or other aquatic morsel, toss back their long neck of it at a gulp. This way of getting food was no greater difficulty than at first sight appeared. Agility and mobility is required to prevent the alarm and fleeing the impending within striking distance of that obstacle exists in the refractive all objects seen under water at where the object appears mark. The salmon-stand this and make but how does the ing out of such it was, too—we as all the straphy were "lence" tion is spe



## MICHIGAN NOTES.

Our State Fish Commissioner, Geo. H. Jerome, has been doing a great deal of work at the hatchery at Pokagoo. Fifteen men are employed and three new ponds have been built—one for eels, one for golden carp with a fountain in its centre, and one for what Mr. Venus would call "assorted warious." One hundred mammoth goldfish have been received, some weighing upward of a pound each.

There are now at the hatchery brook trout, *Salmo quinnat*, *Salmo salar*, *Salmo gloverii*, eels, bass, pickerel and grayling. Five hundred thousand eels have been distributed through the waters of the State with good result; these were brought from Eastern States packed in mud and river grass. Some of those put out last year will now weigh upward of two pounds. Strange to say, one weighing eleven pounds and upward of two inches in diameter was caught in Lake Huron, near Port Huron, recently, certainly not one of late planting.

Under the new law regarding fishways many corporations are remodeling their dams, the Ypsilanti Paper Company being the first to comply with the law by placing fishways in the Huron River at Ypsilanti and Lowell. The Fish Commissioners are now experimenting with Shaw's Patent, which, if satisfactory, will be placed in all rivers in the State now obstructed by dams.

At Lexington and Port Sanilac on Lake Huron, and at the fisheries near Port Huron on the St. Clair River, great numbers of *Salmo quinnat* are being caught in the nets. A few have also been caught with hook and line from the dock at the waterworks in the latter city.

In Cass County sunfish are dying by thousands, particularly in Stone Lake. So great is the mortality and consequent decay upon the banks that the health of the community is threatened. A like epidemic occurred five years since, which, like the present, has thus far remained unexplained.

The citizens of Romeo recently caught the fishing mania and organized a grand excursion to the St. Clair Flats. The promises of black bass that should be caught still remain unfulfilled. The Board of Trade, too, of Detroit caught the infection and organized a like excursion, an elaborate leather medal being prepared for the most unsuccessful fisherman. Strange to say, the Board are remarkably reticent as to the result of the trip.

And now Muskegon rejoices in a new industry—the capture of frogs for the Chicago and Cincinnati markets. That marshy city is doing good business, ten cases of the batrachians being shipped daily, nearly all of which are caught at Twin Lake.

Summer visitors at Mackinac are comparatively few as yet, owing to the weather, which thus far has been too cool. Further, those that make the island their headquarters for piscatorial excursions are disgusted, the influx of fishermen of all sorts into Northern Michigan having depleted the streams to an inconceivable extent; to which, also, the establishment during the last year of canning establishments, for the purpose of putting up brook trout for the market, has contributed not a little, they catching the fish in winter through the ice. What a pity we cannot have a suitable game law and have it enforced! Mr. "Pick" Russell, of Cincinnati, one of the most ardent of Sir Izaak's disciples, declares that he has to go further and further for even passable fishing each year. This season he is trying the wilds of the north shore of Lake Superior.

Wolves are said to be numerous on the Manistee River this season. One man reports that he was treed one evening recently by the varmints in Kalkaska County (July 1st) and compelled to take lodgings for the night.

Michigan papers are anxious to be known as "well up in sporting matters," and consequently most of them have sporting columns, of which some rural baseballist is editor, and whose abilities are equal merely to cribbing from the columns of *THE COUNTRY*, *Spirit of the Times*, etc. One of the Detroit papers, *flinty* of heart, is notorious for this. The same journal is "wrathy" that *THE COUNTRY* and other New York papers will not see the Henley regatta in its light; besides, have we not "been to Europe in search of cul-cha, sir"?

William Campbell, of Smith's Creek, is the proud owner of a wild-cat, killed by him recently, weighing thirty-four pounds. It goes to Collins, the taxidermist of Detroit.

Some of our Granger friends are agitating the cat question, and the result arrived at seems to be identical with that of Jane Swisshelm, viz., that the cat is a powerful agent of culture—when buried at the foot of the trees and the gentleman has figured that, according to modern statistics, 10,000 birds are killed by cats in each year, and therefore pussy's exit from the earth is speedy. The same gentleman has been chased by all sorts of vermin in his garden, and one of his three tabbies brought in ten mice. He ruthlessly slaughtered the mid-summer result this year is more than satisfactory. Well cared for by the birds. He says the use of Paris green is detrimental to the birds; and in proof opened a box which exhibited the remains of a few years since. "A few years since," he says, "I had a lot of sparrows." The "bugs" is the close observer, which he can post-mortem right. The

cats, abolished Paris green and encouraged the birds. This leads to the sparrow question. Are we not inclined to allow our prejudices to carry us too far, and thus fail to consider the pro and con of each side? It strikes me there is much to be said both ways; yet the two factions harp upon their own little string, each independent of the other. May not the two played properly result in a chord (accord)?

The Fourth has "been and gone." Detroit had a yacht race—a cat-boat is dignified by the title of yacht in this country, as is everything larger than a skiff and a scow that can be called a sail boat. The result may be told in few words, it was a grand fizzle.

The Lake St. Clair Shooting and Fishing Club of Detroit held its monthly meeting July 2d. Resolutions expressive of regret at the death of Mr. O. S. Gulley were drafted; and Messrs. Chas. Dupont, H. H. Jackson and Hamilton Dey elected members.

On July 10th the Detroit Gun Club again contested for the State championship medal, which was won by Mr. E. H. Gillman by shooting off a tie with J. D. V. Eldridge.

July 11th the London and Stratford (Ontario) Clubs played lacrosse, for the delectation of the good people of *D'Etroit*, on the grounds of the Peninsula Cricket Club. Great enthusiasm was manifested by the spectators. The clubs are hardly fairly matched, the Londoners usually proving the stronger.

A review of the Detroit River Navy was announced for Saturday evening, July 13th, in honor of the launching of a new shell by the Michigan Boat Club. Quite a crowd assembled consequently to witness the review, but were compelled to take "their labor for their pains." The boats had been ordered by the Commodore to report at 6:30 p. m., and to be in line at 7 o'clock sharp. At the hour not a boat had reported, and the review was accordingly declared off. This was done as an example and warning to be promptly on time hereafter. The practice of keeping invited guests waiting hour after hour while the oarsmen are loafing, smoking and telling stories in the boat-houses is reprehensible, and has tended to keep many away from the reviews, knowing there would be exasperating delays. The boys feel a little sore, and declare things will move hereafter.

The Peninsula Cricket Club of Detroit desire to meet the St. George of New York and Young America of Philadelphia. We trust they may be accommodated. The Peninsula is an old club and a good one, and will not be found wanting when weighed in the balance.

A.

**FISH HATCHING IN AMERICA.**—Over the above caption, in the last issue of the *London Field*, Mr. Francis Francis imparts some information on the subject of Fish Culture to Professor Baird, which, to use a homely phrase, is like the small boy teaching his grandmother how to suck eggs. Here is what he says:

"I see from a paragraph in the *Pall Mall Gazette* that some new method of artificial fish hatching has been devised by Mr. Fergusson, the Fish Commissioner of Maryland, which has been put in practice successfully under the auspices of Professor Baird, of the Smithsonian Institute. Professor Baird believes it can be used to hatch the spawn of codfish and other sea fish, so as to rapidly increase their numbers, and to establish them at places near the coast where they are not to be found; and by such means it is hoped cod banks more convenient to the American fishermen than Newfoundland may be established. In the latter aspiration I make no doubt the Canadians warmly concur, and they will be only too happy if the American fishermen can find matter to occupy them nearer home; but I fear that Professor Baird's wishes will scarcely be worked out in the way he anticipates. I think that, for the most part, in localities which are suitable to any special fish, there that fish will be found. As regards the sea, cod banks, whiting grounds, and so forth are very much a question of food. Where the carcass is there the eagles will be. Where there is fish food in the sea, there the fish will find it out sooner or later. Of course, I wouldn't say that the scheme is impossible—it may succeed; but it is not one which I could regard as very hopeful. Then as to the hatching of the ova of cod, etc., there is no difficulty at all about that; Professor Baird need employ no special apparatus for that purpose. The ova will hatch in a simple tank supplied with sea water and moderately aerated; but the difficulty which he will meet with when he comes to try his hand at it is the rearing of the fry when hatched. We have had scores of fish of various kinds—chiefly members of the Gadidae—throw their spawn in our tanks at the Brighton Aquarium. We have seen it hatched and swimming about freely, times and again, over and over; but we never have been able to rear one of them yet. If the Professor is not above taking advice from one who has had some twenty years' or more experience in all kinds of fish hatching, he will be satisfied simply by bringing the spawn into the selected spots and casting it loose upon the waters, where it will possibly hatch in the natural way, and where it may then stand a chance to be reared in like manner."

A party of billiard sharps were playing pool when China Charley dropped in and said: "Me take um ball." "All right, John," replied one of the players, as he winked at another. They all smiled when the Celestial went to make a shot, but it turned into a sickly grin when the heathen made a ramps. As the game progressed, and the Chinaman made every pot, the players put up their cues and went out cursing Chinese cheap labor. One of them was heard to say: "Kearney is right. It is getting to be so that a white man can't make an honest dollar, but some d—d Chinaman comes along and runs him out."



## Our Step-Child, The Indian: How Has This Country Kept Faith With The First Americans!

Every so often one gets first hand information concerning our Indians that almost shocks one into wondering what sort of a people we are. What does a sacred obligation mean to us? Please just listen in to this story by Madge Clover, who is writing of "Our Step-Child, The Indian," in the Los Angeles Saturday Night. She says:

How many men and women of California know the relation of the California Indians to the state? Or the obligation of the state to them? Very few, it may be safely stated. Clarence F. Lea, a California representative, appearing before a sub-committee on Indian Affairs at Washington in behalf of the Kahn bill for Indian compensation, gave this brief history of the case: After the war with Mexico a treaty of peace was agreed to between the United States and the Republic of Mexico, under date of February 2, 1848, by which the lands of what is now California were ceded to the United States. At that time, there were 200,000 Indians in the state. Now, there are about one-tenth the number. The Indians were citizens of Mexico. In the treaty, a particular obligation was placed upon the United States to protect them in all their rights. In article II is this language: "The sacredness of this obligation shall never be lost sight of by the said government, when providing for the removal of the Indians from any portion of the said territory, or for it being settled by the citizens of the United States, but on the contrary, special care shall then be taken not to place its Indian occupants under the necessity of seeking new homes by committing those invasions which the United States have solemnly obligated themselves to restrain."

Under an act of congress of February 27, 1851, it was provided that the Indians' treaties should be negotiated by agents of the Indian department. Pursuant to that act a commission was created to go to California and negotiate with these Indians with a view of securing to the federal government lands of which the Indians were in possession, and, of course, with the idea of confirming the rights of the Indians to lands in certain portions of the state. Eighteen treaties were made and signed by 400 chiefs and head men, involving about a hundred and fifty tribes of Indians in 1851, ceding their lands, with specified reservations, and agreeing upon the compensation.

These treaties were sent on to the President and by him to the senate for ratification, where they were unanimously rejected. And why? In one word the answer is, gold. Greedy settlers had come into the state from all over the United States, claiming all the land and asking that the Indians be removed beyond the borders of the state!

This was not done, but they were harried, driven, tortured, massacred and left the prey to starvation and disease. They had given their lands in good faith, they have not yet received any compensation for them. To be sure, money has been spent by the Indian department in gratuities and schools, but no justice has been done the Indian and his debt has been piling up since 1852! Rather a long time to wait for dinner; is it any wonder that ninety per cent have died?

There are two bills before congress: the Raker bill, and the Kahn bill, both having to do with compensation. One plans to do it through the court of claims, the other, the Kahn bill, wants congress to act directly, meeting the moral obligation we assumed in the treaty of Guadalup-Hidalgo. The wrong is of too long standing to right by legislation that would have solved the trouble seventy-five years ago. The various defense associations have put much time and thought on the Kahn bill and it was drafted in consultation with Dr. C. Hart Merriam of the Smithsonian Institute, an admitted authority on California Indians. It is just to the Indian and also just to the state, but has been unfavorably reported by the secretary of the interior and also by the budget bureau. Why that particular bureau should have anything to do with a strictly moral issue no one but a politician could see.

Dr. Merriam said many enlightening things in his talk to the committee, among which was the

at their knowledge of the food value of plants and animals, their skill in the preparation and use of plants for textile, medicinal and decorative purposes, including the making of permanent dyes and their cleverness and mechanical ingenuity in the construction of articles of every day use.

"Their mythology is as interesting as that of the Greeks and Romans, the Egyptians and Chaldeans. We are likely to be astonished to learn that the proper time for the gathering of certain plants for medicinal, ceremonial or other purposes is predetermined by the position of certain stars. The Indian will show you the control star and tell you that you cannot pick its plant until the star is in a certain position, which he will point out. I have never found an Indian of any tribe who did not amaze me by the extent of his knowledge. But their knowledge differs from our knowledge. In contrasting their education, experience and philosophy with ours one may use the illustration of the wheels of a wagon, which, though continually revolving in nearby circles, never meet. So with knowledge, that of the Indian revolves in one sphere, that of the white man in another, and neither is able to understand the other."

Isn't it time that we kept, at least, part of our promises to the Indians who first owned the land we value and love and who has never been compensated and never been taken care of with skill or kindness? It should not be in the realm of politics, nor should the "policy" if we ever had such a thing, change with each new secretary of the interior. Justice and honest dealing are of no party and promises made in the administration of Fillmore should be kept in that of Coolidge, if we are to be an honest nation. The Indian question is a real one, and it is time we informed ourselves about it.



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Dr. Merriam said many enlightening things in his talk to the committee, among which was the intelligence of the Indian. "Every ethnologist, early in his career is deeply impressed by the intelligence of the Indian, he said. Even the lowest in scale possess a fund of practical knowledge and imag-

at their knowledge of the food value of plants and animals, their skill in the preparation and use of plants for textile, medicinal and decorative purposes, including the making of permanent dyes and their cleverness and mechanical ingenuity in the construction of articles of every day use. "Their mythology is as interesting as that of the Greeks and Romans, the Egyptians and Chaldeans. We are likely to be astonished to learn that the proper time for the gathering of certain plants for medicinal, ceremonial or other purposes is predetermined by the position of certain stars. The Indian will show you the control star and tell you that you cannot pick its plant until the star is in a certain position, which he will point out. I have never found an Indian of any tribe who did not amaze me by the extent of his knowledge. But their knowledge differs from our knowledge. In contrasting their education, experience and philosophy with ours one may use the illustration of the wheels of a wagon, which, though continually revolving in nearby circles, never meet. So with knowledge, that of the Indian revolves in one sphere, that of the white man in another, and neither is able to understand the other."

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OAKLAND, CALIF.—TRIBUNE

JUNE 1, 1923

## **Plea Made Not to Move State Indians**

SACRAMENTO, June 1.—Senti-  
mentality should give way to prac-  
ticability in the solving of Indian  
problems, Fred G. Stevenot, di-  
rector of the state department of  
natural resources, stated today. The  
Indian wants to stay where he is.  
Stevenot claims, and attempts to  
move him elsewhere should be  
abandoned.



# PLEA IS MADE FOR HOMELESS INDIAN

Thousands of Outcasts in  
California, Says Dr. Eliot  
at Club Luncheon.

Dr. Samuel A. Eliot, member of the United States Board of Indian Commissioners, and son of President Charles Eliot of Harvard University, was the principal speaker before the Commonwealth Club at its luncheon at the Palace Hotel yesterday.

Dr. Eliot strongly advocated the acquisition of more land in California for the use of homeless Indians. He said that there are in the State about 17,000 Indians, of which from 2000 to 3000 have no land whatever and are outcasts. These people, he said, must in all decency be cared for in some manner and be given a chance to make a living.

According to Dr. Eliot, the Indian is about the only person in the world who cannot become an American citizen, in spite of the fact that he is the one and original American citizen. The status of the Indian throughout the one and original American citizen, the status of the Indian throughout the United States is so uncertain, he said, that it was safe to assume that he had no status whatever.

The luncheon was unusually well attended and Dr. Eliot's address was said to be one of the best that the club has heard in some time.



## 364 Indian Rights

Again the proposal bobs up to transfer to the states the governmental responsibility for the American Indians who are now federal wards. Congressman Clyde Kelly of Pennsylvania says he is going to introduce a bill in December giving to every state authority over its reservation Indians.

More than \$14,000,000 is being appropriated annually," complains Kelly, "to provide for the 200,000 restricted Indians, and most of it is spent in a manner worse than wasteful and against every American principle of freedom. The Indians are segregated

and treated as slaves. They have property worth \$1,000,000,000, but the entire amount is administered by a little group of bureaucrats. They are deprived of jury trials, of knowing any charges against them and of controlling their own property or even making their own wills."

Giving the states control, he thinks, would "start the course necessary to make these original Americans real members of the community."

Probably it would, in some states. The history of our federal administration of Indian affairs, generally speaking, is nothing to be proud of. It looks like a big human problem fumbled and a vital situation all bound round with red tape. The states might do better in that regard. Being closer to the Indians in their jurisdiction, they might deal more wisely and easily with the purely human problems.

On the other hand, what of that vast property belonging to the Indians? States would be tempted by that, as Americans have been tempted by Indian property from the beginning. The federal government at least roes protect the Indians' vested rights fairly well in this generation.



SAN LEANDRO, CALIF.  
NEWS  
JULY 18, 1929

# CALIFORNIA INDIANS DUE FOR BETTER TREATMENT, IS CLAIM

Research Associate Visiting in California Confirms  
Recent News Article But Says Better Days  
Are Ahead for Original Americans

Confirming an editorial survey recently printed in The California News, Mrs. C. D. Wolcott, member United States Board of Indian Commissioners now visiting California, states that "Treatment of the Indian thus far has been such as to make us hide our heads in shame." She adds her belief, however, that the present vigorous approach to the question of the administration of affairs by secretary of the Interior Ray Lyman Wilbur, will result in benefit to the government wards.

"The Indian commission has been the goat too long," Mrs. Wolcott complains to the United Press. "Where we have asked for more funds to employ more and better help, our appropriations have been sliced down instead," she claims.

"In our treatment of California Indians, we have been among the worst offenders.

"Back in 1851 Federal officials negotiated 18 treaties with them, but because the Senate never ratified these treaties, we started right in breaking them.

"We sold most of their lands out from under them. The land brought about \$10,000,000 then, but they are worth countless times that amount now, and we have found the Indians have recourse to the court of claims in trying to repossess them.

"There is hope for some of them yet," she concluded. "The Attorney-General has been instructed to bring such cases before the court. Assembling data for it is a tedious process, but we hope justice ultimately will prevail."

Mrs. Wolcott's husband, now deceased, was head of the Smithsonian Institute, and, in Federal reclamation work, championed the project which wrested the Imperial Valley from the desert.



# INDIAN PROBLEM IS TOLD MEMBERS OF CITY COMMONS

Dr. Mary Roberts Coolidge, formerly of Mills College, addressed the City Commons Club at the weekly luncheon held at Rooney's Restaurant yesterday on "The Task of the New Indian Administration."

"The greatest present need is for citizens to make themselves informed, that they may act intelligently on the problem," Dr. Coolidge said. "We have a new Secretary of the Interior, Dr. Ray Lyman Wilbur, who was interested, before his appointment, in the Indian question," she said, "and President Hoover is intensely interested in it as a great humanitarian. The second great need is for citizens to petition their congressmen to support the measures now advocated by Dr. Wilbur. The most important of these concerns the turning over of the Indian problems to the states, thus localizing the control and the responsibility."

"The condition of the California Indians is worse than that of other tribes," Dr. Coolidge said, "and it is especially important that something be done about protecting their land titles, which are fast slipping from them."

Dr. Coolidge spoke of the two commissioners recently appointed by President Hoover to head the Indian Bureau, Charles Rhodes and John M. Scattergood, and contrasted their position and views with those who have had charge of this bureau in the past. Both are formerly of President Hoover's staff in the relief work in Europe during the world war.

Dr. Coolidge recently completed a tour of all the Indian reservations of the country and spent five months in Washington reading the record of the last sixty years of Indian reports. It presented one of the most corrupt and inefficient records, ever kept, she alleged, the whole collection of reports showing that the bureau had been honeycombed with graft, fraud and general inefficiency.

## Indian Reform

During all the years no one but Roosevelt attempted to reform the conduct of Indian affairs. Dr. Coolidge said, but he and his commissioner, Francis E. Lupe, had to give it up in despair. During the World War the question was lost sight of because of the overwhelming interest of carrying on the war, and it is only recently that it has again come to general attention, Dr. Coolidge said.

The formation of the Indian Rights Association by Dr. James E. Rhodes in Philadelphia in 1883 was of the greatest help. The organization of the Institute of Government Research by a group of wealthy and influential people of Baltimore formed the basis for the work of all later reformers, she said.

The problem of the new commissioners is to reorganize a complex and inefficient bureau, Dr. Coolidge said. They must remodel the schools and the health services as well as the supply system.



# MRS. GREY MAKES CHARGES

Wash. Star ————— April 3, 1908.

## GROSS ILL-TREATMENT OF THE INDIANS ALLEGED.

**Declares That She Was Repeatedly Arrested for Championing the Cause of the Red Men.**

Mrs. Helen Pierce Grey, the newspaper writer arrested last summer because of her connection with the protests of Crow Indians against the manner in which government agents managed the Crow reservation in Montana, appeared yesterday before the Senate committee on Indian affairs. In her testimony she charged that, to keep from starving, the Indians were compelled to eat the meat of diseased cattle and sheep; that they were frequently thrown into jail without cause and kept at the mercy of the agents; that the children of the government reservation school were mistreated, and that many of them suffering with running sores were neglected and permitted to associate with other children. She stated positively that all of these things must have been done with the knowledge of some of the officials at Washington. Another interesting chapter was added also to her account of her own experiences as an investigator.

That some of the members of the committee were impressed by the character of the charges which Mrs. Grey said were susceptible of absolute proof was evident from the character of the cross-examination. It is likely that a general investigation will be ordered.

### Contradicted by Garfield.

In telling her story Mrs. Grey read from a prepared statement. It developed that she had made this at the suggestion of Senator Owen and Senator Clapp, and that she had conferred with Senator Teller concerning the case. During her testimony Secretary Garfield, who is involved in her sweeping charges, was present. Mrs. Grey was describing her experiences, and in telling of the six times she was arrested and of the attempt on the part of Indian Agent Reynolds to "trump" up a charge of insanity against her she said that Mr. Garfield, when in Billings, Mont., to attend the opening of the Huntley irrigation project, told the chief of police that she was a "dangerous blackmailer and adventurer."

"That statement is without any foundation whatever," declared Mr. Garfield.

Mrs. Grey responded that the chief of police would be glad to testify to the contrary.

Continuing, Mrs. Grey said that Mr. Garfield was in Billings, which place is near the Crow reservation, while many of the indignities against her had been committed and could not have been ignorant of what was going on. She said that Indians were constantly mistreated, and that when they were thrown into jail that act constituted the whole legal procedure; that no charges were brought and the time of incarceration depended upon the will of the Indian agent. In her own case, she declared that charges were brought against her on the sixth arrest.

Previous to that proceeding she was put in jail over night and that ended the matter. On one occasion she said that Agent Reynolds had threatened to incarcerate her with an Indian, but that the feeling was such that he had not dared to carry out his purpose.

Passing on to the alleged mismanagement of Indian affairs, Mrs. Grey said it was current report that Senator Carter was part owner of Charlie Bear's sheep. She had testified previously that Bear, through influence with the agent, had pastured about 125,000 sheep on the reservation while paying for \$5,000 head.

"Why do you not investigate this matter before bringing such charges against Senator Carter?" asked Senator Dixon.

### Arrested for Investigating.

"How far would you have me go?" demanded Mrs. Grey. "I was arrested six times for making investigations."

Continuing she said that Senator Carter and Mr. Bear had given out that they were going to Yellowstone on an automobile trip, but it was reported that they had gone to the Big Horn country instead, to look for another range for the sheep. She said they came back from that trip just before the arrival of the President's secretary, Mr. Loeb, and Maj. Gen. Young on a hunting trip and that they entertained these gentlemen while on the trip.

Describing conditions on the reservation, Mrs. Grey said that at the reservation schools the management was responsible for the inoculation of children with running sores. When taken to task for making such a statement on hearsay or without positive proof, Mrs. Grey said: "I saw children with running sores on their bodies being washed with coarse kitchen brushes, such as you would not use on your hands. The sores were rubbed with these brushes and the children suffered torture. Then the same brush and the same water were used on other children."

### Fed With Diseased Meat.

Mrs. Grey said that while Mr. Dalby, former secretary to Mr. Garfield, was investigating the conditions on the reservation he had been told at one of the Indian councils at Gordon that the Indians knew they were eating lumpy jaw cattle and sheep that had died of disease, but that it was "either eat that or starve."

Mrs. Grey broke down in reciting the alleged wrongs perpetrated upon the Indians, and, with a voice trembling with emotion she almost sobbed:

"Sheep that die by disease is what the Indians get. The white man gets their land and the live sheep."

Proceeding, Mrs. Grey said that the Indians were absolutely helpless; that if they protested they were thrown into jail. She said she "could not see how senators can have this thing put up to them and pass it by." She declared that protests to the Indian office had been made without number, and that invariably they had resulted in bringing punishment upon the Indians, owing to the fact that complaints were always sent back to the agent, at whose mercy the Indians were.

### Alleged Indignities.

As a means of discrediting her with the Indians and heaping indignities upon her Mrs. Grey charged that Maj. Reynolds and Mr. Dalby tried to induce Mrs. Joe Cooper, half-breed wife of an Indian, to sue her husband for divorce and name her (Mrs. Grey) as co-respondent.

Mrs. Grey told of one instance in which, she said, she was decoyed to a hotel where plans had been made to arrest her, but that she saw the purpose, and there wrote a telegram to President Roosevelt, stating that she was to be arrested, and asked Maj. Reynolds to send it. It developed that the telegram was sent.

"Did you not at the same time send telegrams to a number of newspapers, asking them if they did not want sensational articles about your arrest?" asked Senator Dixon.

"How did you know about those telegrams?" demanded Mrs. Grey.

"I am not on the stand," replied the senator.

"Well," said Mrs. Grey, "those telegrams were stolen from my handbag when I was arrested. That is one of the things I want investigated. Now, I want to know how you know about it."

Senator Dixon's colleagues laughed heartily over the turning of the tables, and he said that it was stated in the



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Proceeding, Mrs. Grey said that the Indians were absolutely helpless; that if they protested they were thrown into jail. She said she "could not see how senators can have this thing put up to them and pass it by." She declared that protests to the Indian office had been made without number, and that invariably they had resulted in bringing punishment upon the Indians, owing to the fact that complaints were always sent back to the agent, at whose mercy the Indians were.

### **Alleged Indignities.**

As a means of discrediting her with the Indians and heaping indignities upon her Mrs. Grey charged that Maj. Reynolds and Mr. Dalby tried to induce Mrs. Joe Cooper, half-breed wife of an Indian, to sue her husband for divorce and name her (Mrs. Grey) as co-respondent.

Mrs. Grey told of one instance in which, she said, she was decoyed to a hotel where plans had been made to arrest her, but that she saw the purpose, and there wrote a telegram to President Roosevelt, stating that she was to be arrested, and asked Maj. Reynolds to send it. It developed that the telegram was sent.

"Did you not at the same time send telegrams to a number of newspapers, asking them if they did not want sensational articles about your arrest?" asked Senator Dixon.

"How did you know about those telegrams?" demanded Mrs. Grey.

"I am not on the stand," replied the senator.

"Well," said Mrs. Grey, "those telegrams were stolen from my handbag when I was arrested. That is one of the things I want investigated. Now, I want to know how you know about it."

Senator Dixon's colleagues laughed heartily over the turning of the tables, and he said that it was stated in the press that such messages had been sent by Mrs. Grey. "They were not sent," said the witness, "and were not intended to be sent. They were written as bluffs and intended to fall into other hands in order to prevent my arrest."



# MRS. GREY'S STORY DENIED

Star

April 5, 1908.

## CROW CHIEF CONTRADICTS HER TESTIMONY.

**Tells Senate Committee That Reynolds Is Best Agent Tribe Ever Had.**

Chief Plenty Coos of the Crow Indian tribe testified yesterday before the Senate committee on Indian affairs, and in response to questions by Senator Dixon denied many of the statements made by Mrs. Helen Pierce Grey that the Indians were ill-treated by Maj. Reynolds, the government agent. Plenty Coos is a picturesque character. He is stout and has a broad face seamed with deep lines. Although he wears civilized clothing he retains many of the Indian customs to denote his rank. Two long braids of raven hair are worn just in front of his ears and two earrings in each of his ears, one large ring in each lobe and a smaller one above.

Two interpreters were used in the examination, one repeating the question to the chief and the other giving the answers to the committee. Plenty Coos appeared to be a man of intelligence. He explained the manner of his tribe in farming their lands, and told of the relations of the tribe to the agent, Maj. Reynolds. He expressed the belief that Reynolds was the best agent the Crows had ever had, in that he helped the Indians to help themselves. The chief denied that Reynolds interfered with members of the tribe in selling their stock and products for the best price obtainable. In other ways he praised Reynolds, but said that there had been some complaint by those Indians who did not like to work.

### Fought Under Crook.

Senator Dixon brought out the fact that Plenty Coos was with Gen. Crook in 1876 and fought with him in advance of the Custer massacre. He was asked why he had been named Plenty Coos, and explained that the name came from the coo stick on which deeds of valor are recorded by the cutting of notches, the driving of the nails or the hanging of scalps. He explained that he used to live in the center of fighting tribes of Indians of other nations and that he amassed so many trophies of battle against hostile bands that his coo stick would hardly hold them all. Therefore, he was called Plenty Coos and made the big chief of all the Crows.

Senator Brandegee wanted to know whether the scalps on his coo stick were white or Indian. Plenty Coos said that the sallies of his tribe had been always against the Arapahoes, Cheyennes, Pie-gans and Sioux and never against the white men, who had always been the Crows' friends. He declared that his scalping now is confined to alfalfa and oats; that he had ceased to war and now shakes hands with everybody.

### Only One Wife Now.

Members of the committee took great interest in Plenty Coos and his followers, about a dozen of whom were present. They looked prosperous, and the chief, through the interpreter, explained that they were the flower of the tribe. In explaining the holdings of his family, Plenty Coos excited some curiosity as to the number of wives he has had. He said it was unusual for him to talk about anything of that kind, but that before he came fully under the control of the government he had married ten women at various times, and had a number of wives at one time. Now he believed in the white man's law regarding marriages, he said, and had only one wife.

The Indians came to Washington for examination concerning two bills of general interest to the Crow reservation and were only questioned incidentally about the charges that have been made by Mrs. Grey.



# INDIANS' BAD CONDITION STIRS SENATORS TO ACT

Wash. Star May 11, 1930  
Committee Finds Health and Education Neglected, and Demands Square Deal for Red Men.

BY ELSIE WEIL.

IN the committee room of Indian affairs in the Senate Office Building are calfskin rows of Indian laws, files of official reports and letters to Senators citing particular Indian grievances or urging investigations of conditions on various reservations throughout the country.

To that room come defenders of the Indian cause, pleading for legislative reform. A picturesque Indian of the old type, in buckskin and bead regalia, drifts in now and then. He is eloquent, the old Indian, tireless and timeless in his native tongue, but he is also a little disillusioned. He no longer quite believes in the myth of the Great White Father.

Here he comes into contact with educated, well informed Indians who are learning to substitute law for mythology. Keenly they follow the progress and final disposition of every bill introduced into Congress which affects the welfare of their people.

Several interesting witnesses have been called to the Indian committee room in the last year or so. Florence M. Patterson, who had been appointed by the American Red Cross to make a study of the need for public health nursing on Indian reservations, described the appalling health conditions in Indian boarding schools, homes and hospitals. She found the manifestations of malnutrition among the Indian children as acute and general as among the children of the war-devastated regions of Eastern Europe, where she worked for the Red Cross.

## Tremendous Infant Mortality.

Among the northern Pueblos the infant death rate was 278 per thousand, four times the rate for the United States for the same period. Miss Patterson estimated the tuberculosis death rate on the Indian reservations to be six times that for the rest of the country. These statistics represent only a few of the dark spots brought out in Miss Patterson's testimony.

The late Louis Marshall, the great constitutional lawyer, appeared before the committee to represent the Pueblo Indians in the Middle Rio Grande Conservancy case. He volunteered his services as a matter of simple justice, because from his study of the reclamation project he was convinced that the Indian interests were not being safeguarded by their legal guardian—the Indian Bureau. The Pueblos were to carry the chief burden of charges for flood control and irrigation, which was to benefit white land owners, towns and railroads.

## The Barnett Case.

The celebrated case of Jackson Barnett, the "poor rich" Indian of Oklahoma, also was thrashed out in the Indian committee room. Jackson Barnett, declared by the courts a mental incompetent, was, according to the testimony brought before the Senate Indian committee, railroaded into a marriage with a white woman of adventurous background and persuaded to thumbprint away a fortune of more than a million dollars to his white wife and the American Baptist Home Mission Society, without any comprehension of the importance of the transaction.

The unfolding of this melodrama, together with the broadcasting of the starvation diet in Indian boarding schools, attracted public interest to the inner workings of the Indian Bureau under the regime of former Commissioner Charles H. Burke and his assistant, Edgar B. Merritt. Not many months after the Jackson Barnett disclosures Burke and Merritt resigned, and President Hoover appointed Charles J. Rhoads as commissioner and J. Henry Scattergood as assistant commissioner of Indian affairs, to bring their social vision and experience to the Indian Bureau.

In talking to members of the Senate committee on Indian affairs, who have been conducting investigations on the reservations, I found them sympathetic to the new commissioners. It is not their intention to hamper any constructive and progressive proposals suggested by the new heads of the Indian Bureau for the benefit of the Indians, but they feel that they must continue investigations which have already disclosed emphatic need for a complete reorganization of the Indian service. They point out that the Indian committee of the Senate has power to recommend findings and new legislation to Congress, regardless and entirely independent of the Indian Bureau.

## General Survey Ordered.

In February, 1928, the Senate was authorized to "make a general survey of the condition of the Indians," and to study the great body of Indian laws and the administration of the Bureau of Indian Affairs for the purpose of recommending legislation to correct abuses and encourage the progress of the Indians.

The Senate Indian investigating committee is composed of Lynn J. Frazier of North Dakota, chairman; Robert M. La Follette, jr., Wisconsin; W. B. Pine, Oklahoma; Burton K. Wheeler, Montana, and Elmer Thomas, Oklahoma.

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The committee spent the month of February in examining witnesses in Oklahoma, whose Indian affairs have long been tossed between the Indian Bureau and the courts.

## Championed by Wheeler.

Senator Frazier, the chairman, and Senator Wheeler of Montana have been the most active members of the committee, traveling to remote sections of the country to hear the complaints of the humblest Indians and to sift evi-

get at the justice of their cause, they confided how cases had been framed against them. Mr. Wheeler looked into the matter and proved that the charges against the accused Indians were unfounded. He refused to bring indictments and dismissed the cases. From that time the Flatheads have always regarded him as their friend.

With the help of Senator Wheeler and other defenders of Indian rights, the Flathead tribe is now fighting in Washington to protect its power sites against the encroachment of big power companies. As exclusive owners of the power sites on the reservation, they demand their right to rent their property to the bidder offering the most favorable terms. The Rocky Mountain Power Co., whose bid has been favored by the Federal Power Commission, would offer an annual income of \$68,000. The other applicant, Walter H. Wheeler of Minneapolis, offers 12½ cents more per annum horse-power and guarantees to develop the project to yield an annual income of \$240,750.

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"First, the Indians generally in the United States are poorer, and second, they are little more educated than they were 50 years ago.

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"On most of the reservations we found disgraceful health conditions. I won't elaborate, for detailed accounts can be found in the Meriam report, the Red Cross report and our own hearings. But I was horrified as I listened to the tragic story of disease and suffering among the Indians. Tuberculosis, caused by malnutrition and improper housing, has become a serious menace, and practically none of the reservations has facilities for checking its advance. Venereal disease is prevalent on reservations near the white settlements. Trachoma, which the Indian Department has made a special effort to handle, still shows a high percentage. From the testimony, the life and death of Indians is a guessing game. No reliable system of statistics has been adopted.

"A legal commission should make a study of the vast, confusing and intricate body of Indian laws, many of them antiquated, and set up a simple code of laws which would eliminate duplication and be pertinent to the Indian reservations today.

"One must remember that every new administration has promised to improve the condition of the Indians and give them justice, but, in the end, bureaucrats and politicians have dominated the Indian affairs of the country and nothing beneficial to the Indians has been accomplished. This administration, under favorable circumstances, and with the support of newly aroused public interest in the welfare of the Indians, has an opportunity to sweep out the unpleasant mess left by machine-minded, bureaucratic predecessors."

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Senator Wheeler is a consistent and enthusiastic champion of the Indians. In his office in the Senate Building he expanded on his experiences and observations as a member of the Indian investigating committee. Sometimes he read from personal notes jotted down during his trips. Frequently, warming to his subject, he paced up and down the room as he related tragic and criminal instances of Indian mistreatment.

Reduced to the simplest terms, it is his conviction that the Indians have been seriously wronged and that Congress should take steps to right those wrongs without Machiavellian hesitation to spare the feelings of the Indian Bureau or of Congress itself.

#### Indian Charges "Framing."

Senator Wheeler first came into personal contact with Indians on the Montana Reservation when he was appointed by President Wilson United States district attorney for Montana, an office which he held from 1913 to 1918. As district attorney he was asked by the Indian Bureau to prosecute some of the "agitators" on the Flathead Reservation.

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able terms. The Rocky Mountain Power Co., whose bid has been favored by the Federal Power Commission, would offer an annual income of \$68,000. The other applicant, Walter H. Wheeler of Minneapolis, offers 12½ cents more per annum horse-power and guarantees to develop the project to yield an annual income of \$240,750.

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OAKLAND, CALIF.  
POST ENQUIRER  
OCTOBER 28, 1926

# SAVE INDIANS, APPEAL OF OFFICIAL <sup>364</sup>

By CLEM WHITAKER

SACRAMENTO, Oct. 28.—A conquered race ruthlessly slain by the conqueror—

Seventeen thousand survivors, of whom 9000 already are condemned, barring public awakening, to slow but certain execution—

Such is the true story of the Indian problem in California today, as viewed by Mrs. Amy Steinhart Braden, executive secretary of the state department of public welfare and chairman of the newly created California committee on Indian relief.

The story of "The Vanishing American" is no longer a romance, declares Mrs. Braden, who has just concluded a preliminary study of the native Americans in California.

It is a tragedy, the final act of which finds the crushed fragments of a once powerful race facing extermination by pestilence, starvation and spiritual misery.

## ISSUES APPEAL

That state and local agencies may be enlisted in an eleventh hour crusade to save the 17,000-odd surviving red men in California, Mrs. Braden today issued an appeal to health officers, nurses, officials and citizens generally to use the committee on Indian relief as a clearing house for all cases of social or economic need.



The committee, declared Mrs. Braden, will seek through legislation and agencies already established to check the deplorable conditions which she says now exist.

A triple program of economic restitution, thorough scientific health service and persistent intelligent study of individual cases must be inaugurated, asserts the welfare workers.

#### OTHER COURSES USELESS

"Until this program is adopted," she adds, "compulsory education, county aid, state aid, sympathy and internal benevolence are all superficial."

A survey just completed indicates that more than half of the Indians now living in California are facing death from starvation or disease, Mrs. Braden reports.

"And the exclusion from normal community life is of graver consequence to the young Indian boy or girl than the more evident and appealing evils of starvation and unchecked disease," she affirms.

"Regardless of the amount of temporary palliative measures which may be taken, the young generation of Indians will be destroyed unless they can become a part of the community, with community interests and responsibilities other than being isolated on rock-bound reservations."

#### HEALTH SITUATION

The most obvious and appalling evil, she says, is the health situation. Commenting on conditions found in Shasta and Siskiyou counties, the state official said:

"It is unbelievable that a civilized community could permit the wholesale slaughter of Indian families by tuberculosis without rising in protest and demanding adequate medical service for these Indian neighbors. The conquered race has been slain by the conqueror as surely and much more cruelly than by wholesale public execution.

"A race was uprooted and its social structure disrupted. It was reduced to extreme poverty, subjected to social humiliation, forced into association with the dregs of the conquering race and left defenseless against disease. After 50 years we take stock of the survivors and find the majority of them have appalling social and health problems.

"Our task, however, is pitifully small because death has left only a handful, enough in each county for one village. It is, on the other hand, a tremendous task, because



# HEARS INDIANS' PLEA

Post

Feb. 17.

1911

## Commissioner Valentine to Act Against Moving Pictures.

### HAVE PETITION TO MR. TAFT

Big Buck and Big Bear, After Seeing "Western Drama," Denounce It as Outrageous—Red Men Always Depicted as "Bad," They Seek to Have Change Made—Aid Is Promised Them.

Complaints made by a delegation of Cheyenne and Arapahoe Indians, who have been in Washington several days on business concerning their tribes, against the manner in which the Indians are discreditably depicted in moving pictures, has been taken up by Indian Commissioner Robert G. Valentine, with a view to having the moving picture producers portray more truthfully Indian characters. The commissioner says the point made by the Indians is a good one, and he has personal knowledge that the modern Indian suffers great injustice at the hands of the moving picture producers.

"I shall personally see what I can do to improve matters," said Mr. Valentine last night. "I have seen productions wherein the Indian was pictured as a cannibal, thief, and almost every evil thing one can imagine, but I have seen only a few wherein he has been favorably represented."

#### Enraged by "Western" Show.

Big Buck and Big Bear, two of the best educated of the delegation, accompanied a Washington Post reporter to a picture show yesterday evening, and witnessed a western production which pictured an Indian girl as having fallen in love with a white man, while he was held in captivity by her tribe. Afterward finding that the man was married she stabbed his wife with a poisoned arrow in order that the man be able to marry her.

It is hard to describe the look of disgust which came over the faces of the red men at the show. Big Buck could hardly restrain his rage, while Big Bear sat stoically in Indian fashion, saying nothing, but looking at the picture with contempt and disgust.

"If the white people would only take the pains to study Indian characteristics," said Big Buck, "he could possibly produce something worthy of presentation to the public. This picture we have just seen is absolutely devoid of anything like what an Indian would do under the circumstances. The only thing like a real Indian in that picture are the feathers, the paint, and the bow and arrow. The woman who played the principal part has not the slightest conception of what an Indian is like. I wager she has never seen one at close range."

Big Bear was rather reluctant to speak on the subject. He studied the picture very much, and would occasionally grunt and frown.

#### Have Petition for Mr. Taft.

"I don't like it," he said after a long silence. "We have to go home tonight—if we didn't, I would go to President Taft in the morning and ask him to close up this house. It is bad to be lied about to so many people and be helpless to defend yourself. We have a petition for the President, on the subject, but have not had a chance to present it, so we will attend to the business after we get home."

F. Thomas Moore, a moving picture man, said last night he didn't think the Indians were justified in their complaints. "All the shows in which Indians are portrayed are good clean productions passed on by the national board of censors."

The members of both tribes were here to settle a small land dispute between themselves. Mr. Valentine says not one of them asked for money to return home on, all having supplied themselves well before leaving. He says this is an unusual thing for them.



## BRUTAL ASSAULT UPON AN INDIAN AT IONE

According to the "Ione Valley Echo" a most brutal and wicked assault was made upon an Indian named Dan. A copy was placed in the hands of Mr. Collett in the San Francisco office by Rev. Chas. Fish, of the Ione Indian Home, and on consultation with Mr. J. E. Pemberton, attorney and member of the Board, it was decided that he should go and investigate. He accordingly visited Ione and made the following report:

Application was made to the Indian Board of Co-operation for advice regarding the trouble narrated below. An attorney, who is a member of the Board, was asked to investigate. He went to Ione, and, after interviewing Indians and whites—including public officials—gives the following facts:

Ever since the whites came, and for long before that, the Indians now on the disputed tract and their ancestors have been in possession of about forty acres of land a few miles from Ione. Thereupon they have their houses, occupied as homes. There once was their round-house, or "sweathouse"; which, no longer being used, has been torn down. There is their graveyard where their ancestors are buried. Fifty years or more ago, a pioneer white man got the title to a large tract of land adjacent, and the lines of his patent included the houses, graveyard, garden, and some other parts (but not all) of the lands occupied by the Indians. He never disturbed their possession. Neither did his heirs after his death. The land claimed and used by the Indians has long been fenced off from all other lands by a substantial fence.

Two years ago the heirs of the old pioneer sold to one Bracchiglione without reserving the rights of the Indians in the deed; but they were there in open and notorious possession, and Bracchiglione well knew it. Later, Bracchiglione conveyed an undivided one-half interest to his brother; and they recently gave written notice demanding from the Indians possession by May 1.

Without waiting until the time they themselves had set, the Bracchigliones on March 19 began tearing down the fence. One of the Indians named Dan Ganor and his

nephew, John Oliver, remonstrated; and a fight occurred. Stefano Bracchiglione beat Ganor on head and face until he was unconscious, and for many days not expected to live. Bracchiglione claims he used only his fist. The Indians say he used heavy wire-pliers. Dr. W. O. Solomon attended Ganor. He describes the wounds as follows:

"Broken nasal bone; deep laceration one-half inch long over nasal bone and at sides of nose, as if made with rather a sharp-edged instrument, upper jaw bone broken; one jaw-tooth knocked out, and the socket of another broken out; about half a dozen deep cut wounds on the hairy part of the scalp."

What a queer "fist" Bracchiglione must have!

Although the doctor says he never before knew a patient with so high a pulse to live, the Indian's strong constitution and the doctor's most faithful and skillful care have apparently won the fight with death; but Dan will be confined to bed for weeks yet; and be unable to work for months more. The lawyer advises a civil suit for damages, leaving it to the District Attorney to judge whether a criminal suit should also be prosecuted, and making no criticism of that official if he chooses to wait for the civil suit to bring out the facts fully. The attorney we sent was authorized to begin the damage suit.

Advice is given the Indians to rely on the principles laid down by the United States Supreme Court in the very recent case of Cramer and C. P. Railway Co. v. U. S., and to refuse to vacate the lands—letting the Board know if suit is brought against them. We feel very hopeful indeed of saving them the land. The Indians seem to have the sympathy of all of the best citizens of Ione, who warmly give to Dan Ganor the reputation of being as peaceful, inoffensive, and law-abiding a man as any they have in their community.

While in that part of the State the attorney also visited a place in Calaveras County where a white man is trying to crowd Indians off of unpatented Government land; and, advising that steps be taken to put the white man off of it instead, he

(Continued on page 9, col. 3)  
was authorized to begin proceedings.



## INJUSTICE OF RESERVATION COURTS

Rev. W. H. Weinland: Mission Indians

Hearings on H. R. 7826, House Comm.  
Indian Affairs, pp. 77-78. Feb.-May 1926  
[Printed July 1926]

BANNING, CALIF., February 9, 1926.

Hon. G. F. BRUMM,

Chairman Subcommittee on Indian Affairs,

Washington, D. C.

DEAR SIR: Please permit me through you to file with your committee a statement covering my views regarding the bill H. R. 7826, which I understand is before your committee at this time for consideration and report. According to my information said bill provides that the courts of Indian offenses shall have jurisdiction to hear and determine cases of wrongdoing on reservations for which no Federal law is provided. I have been working as missionary amongst the Indians of southern California since 1889, and have had some opportunity of observing how the courts of Indian offenses have operated, and I would state that almost without exception their decisions have been traves-

ties of justice, insults to the more intelligent Indians, and a hindrance to civilization. Let me give you a concrete case:

On one of our reservations here in southern California work was scarce during winter and business dull. In order to support his family one of the Indians secured work at a near-by town, and was sending his earnings to his wife. Back on the reservation the captain and the judge had nothing to do, so they sent the reservation policeman to arrest the Indian at work, charging him with having deserted his family. At the trial both husband and wife testified to the falsity of the charge, but to no avail. The husband owned some cattle, and captain and judge fined him a steer, which they slaughtered and divided, half to each. The wife owned some turkeys, so they threw her into jail, took the turkeys as a fine, and captain and judge divided these also between themselves. In desperation the Indian appealed to the Indian agent for protection and relief, but was told: "You have your reservation officials and you must abide by their decisions and orders."

I could give other similar instances, all of which would show that justice on an Indian reservation should never be dependent on the ignorance of the Indian, nor upon the chicanery of a superintendent who would appoint as judges of these courts Indians willing to be his tools and indifferent to the rights of other Indians. I earnestly request that this bill shall not become law.

Respectfully yours,

W. H. WEINLAND.



## INDIANS SEEK COMPENSE FOR FORMER LANDS

364  
Indians of Sonoma county held a meeting in Santa Rosa recently and Ned Posh, Como Indian potato digger of the Bloomfield section was selected to represent this section of the State at a proposed conference to be held in the White House at Washington with President Coolidge regarding better government protection for western Indians.

According to a published account of the meeting appearing in the Santa Rosa Republican, the Indians feel that they have not been given a square deal in being expected to turn their lands over to the whites and living themselves in unproductive parts of the country.

The western Indians are receiving almost no consideration from the government in spite of the treaties while the Indians from Oklahoma, Texas, and other southwestern states are receiving large annuities from the government on account of their oil lands.

California Indians, it is known here, gave up large tracts of land that is now the most productive part of the state and are receiving nothing in return except the privilege of living in a small area where no farming can be carried on.

### Lake County Indians Complain

In one case, the Indians state, in Lake county, one of the largest tribes was forced from the productive land near the lake shore in the lower end of the county and were forced to move to an arid area several miles inland where water had to be carried a mile to the village.

Indians from all over the country are putting money into a fund to send their delegates to the "big chief" in Washington but begin to fear now that the customary "red tape" that must be untangled in the nation's capitol, will use up most of their money and produce nothing.

Los Angeles, Cal., Examiner  
JUNE 23, 1924

## Indian Foregoes Tomahawk for Lawyer in Suit

364  
The ancestors of Pocohontas Oqua Jones, when their feelings were ruffled and uncalled for aspersions cast upon their dignity, reached for their tomahawks.

Their bobbed-haired descendant, under similar circumstances, sends for her lawyer.

Pocohontas Oqua Jones, in a suit to be filed today, asks \$25,000 damages from the B. & G. Sandwich Shop, 331 West Sixth street, and its proprietors, D. W. Carpenter and George M. Russell, alleging that on May 20 she was refused service in the shop, both by a waitress and by one of the proprietors in person.

Miss Jones is the daughter of a Cherokee father and a Blackfoot mother, the descendant of a line of tribal chiefs, and highly educated. She is not accustomed, she sets forth in her complaint, to be treated in a manner that humiliates and embarrasses her.

And the attorneys in the case are Murphy & Cohen.



# Oakland Tribune

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THURSDAY, APRIL 22, 1920.

## A CRIME OF GOVERNMENT.

There are about 20,000 Indians in the State of California, all that are left of more than 200,000 who roamed the hunting grounds a little more than half a century ago. They are the visual reminders of governmental neglect, the survivors of the eighteen tribes who took the white man's word at face value and learned to regret. Since 1852 they have been the custodians of a pledge which has not been fulfilled, a promise which will forever remain an indictment of government immorality, red tape methods and bureaucratic lack of soul.

On May 28, 1852 President Fillmore sent eighteen Indian treaties to the United States Senate for ratification and the tribes in California agreed to keep the peace, to cede their rights to land, to forswear their allegiance to feathered chieftains, and to accept in certain reservations about 7,500,000 acres of land worth then about \$9,500,000. The government in turn was to pay the Indians money and goods to the amount of \$1,800,000, to preserve in perpetuity use of certain reservations, to provide schools and other buildings, and to provide instructors in farming, blacksmithing, woodwork, etc. This was a Senate treaty of Indian reservations and the Senate proved an Indian giver.

When the pacts were laid before the Senate consent ratification was denied but with the provision that the action should be kept secret. The Indians believed the matter settled, gave up their lands, and waited for Uncle Sam to keep his promises. They have been waiting through neglect and disease and starvation and plague and until there are but a few of them left.

It was but a few years ago, in 1905, that it was discovered that these treaties had never been



ratified and were therefore non-existent as perfected contracts, and that there was no legal reason why the government should make good on its promise of the days of Fillmore. For fifty-three years the Indians were victims of a silent lie. The ethical reasons, however, have recently been laid before Congress with a persistency bespeaking the determination of the Indian Board of Cooperation that justice shall be done and the slow wheels of legislation have been set in motion.

A bill conferring jurisdiction on the court of claims to examine, consider, and adjudicate the claims which any bands or tribes of Indians in California may have against the United States is now pending in both Houses of Congress and its supporters believe that it will be passed. It will not be possible to return to these 20,000 Indians the lands taken away from the 200,000 but it is not too late to make reparation of a satisfactory kind. Until the long-standing injustice has been corrected the record of the government's dealings with the tribes of California will continue shameful and the sooner it is made right the better it will be.

It is, of course largely through ignorance and carelessness that the condition was allowed to obtain. Recent hearings before the Subcommittee of the Committee on Indian Affairs, of which Representative John A. Elston of this congressional district is a member, came with all the force of genuine surprise. It is one, however, that has been known for some years by the Indian Board of Cooperation and by certain others who have the welfare of the red men at heart and with its solution will be brought to a close a campaign of education that has extended over a long period.

The reason that the Senate refused to ratify the treaty must remain obscure. It is only within the last ten years that any provisions have been made to care for the needs of the Indians in this State. The chance to "play square" lies in the present bill before Congress.



OAKLAND, CAL.  
POST ENQUIRER  
AUGUST 8, 1931

## 264 PITY THE INDIANS

That's Probably All They Will Get

DR. GILES S. PORTER, state director of health, appeals to the federal authorities to do something about the tragic situation of hundreds of California Indians who are living in the most squalid poverty.

His story is tragic.

The Indians deserve pity and sympathy—and probably that is all they will get.

For the story of the government's dealing with the Indians is also a tragic record of exploitation, greed and inefficiency.

And right now there are several million white Americans who are also living in poverty, who need many things—and who have been told by the government, quite plainly, that they must not depend upon federal aid.



Far up in Minnesota there is a big man. He is an honest and a fearless man. This is Maj. Geo. L. Scott, *INDIANS AND FOREST RE-SERVES* 10th Cavalry, U. S. A., acting Indian agent for the Leech Lake, Red Lake and other Indian agencies

in Minnesota. Major Scott does not like Indians, perhaps, nor does he choose them as associates. In all likelihood he would rather fight them than feed them, and as he has done both he ought to know. But, having a duty assigned to him for performance, he has gone ahead and done that duty, just a little bit better, in our opinion, than any Indian agent that ever took service under the U. S. government.

The reservations under Major Scott's care have been the scenes of the most shameless pine lands robberies and thefts ever known in the history of America. When Major Scott went in as agent, he took the simple and manly, if unusual, attitude that the property of the Indians belonged to them, and not of right to the lumbermen. The lumbermen first tried to buy him, but failed. They tried to scare him, and found this quite as impossible. They tried to remove him, and used all manner of efforts, commercial and political, to accomplish that result; but they failed here as well, thanks to the wisdom of the Chief Executive of this nation.

We hear more of millionaire steel magnates and oil kings than we do of the Major Scotts of this country; but we wish that the latter might once in a while be held up as models to the youth of America. There is not much money in running the Leech Lake Indian reservation on an honest basis, not much glory, not much comfort and not much thanks. But that work is being done and done honestly by at least one man simply as a matter of honor and duty. The newspapers and the commercial interests which are camping on the trail of Major Scott are in a bad business. They will not succeed.



2886 WILMER, L. A. Life, Travels and Adventures of Ferdinand De Soto, discoverer of the Mississippi. Illus. Pp. 532. Phila., 1859. \$4.50

Conflicts between the Spaniards and the Indians, the Florida Indians, cruelties used by the Spaniards to gain information from the Indians, etc.

Contains many descriptions and illustrations of cruelties practiced on the Indians by the Spanish in the West Indies, Mexico, and Central and South America.



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SANTA BARBARA, CALI.

NEWS

MAY 24, 1930

## HIDING FACTS IN INDIAN YOUTH'S DEATH ALLEGED

WASHINGTON, May 24. (AP)—  
The charge that "somebody in the  
Indian bureau has been incon-  
ceivably determined to hide the  
truth" in an eight-year-old case  
of an Indian boy who died follow-  
ing his escape from a government  
school, was made yesterday before  
a senate committee.

The accusation was made by  
John Collier, secretary of the Am-  
erican Indian Defense association  
before a sub-committee of the  
senate Indian affairs committee.  
Chairman Frazier of the committee  
began the inquiry into allegations  
of mass flogging and other mis-  
treatment of Indian pupils after  
both Senators Hayden and Ashurst,  
Arizona, democrats, protested.



## DAN GANOR CASE WILL BE PROSECUTED AT EARLY DATE

Suit has been filed in the federal court at Sacramento to recover \$25,000 damages and \$1,200 court costs in the case of Dan Ganor vs. Stefano Bracchiglione.

In a dispute that arose over the Indian's right to use certain lands the Italian, Bracchiglione, attacked and brutally beat Dan Ganor.

The land, situated in Amador County, had been occupied by Indians before the white invaders entered the country. About fifty years ago a white man secured a title to a large tract of land adjoining that which was occupied by the Indians and including a portion of the Indian land. Neither the white owner nor his heirs, however, disturbed the Indians and they continued to peacefully farm their plot. Year after year of uninterrupted tenure the Indians had carefully tilled and improved their small tract. It contained their homes, their gardens and their sacred burial place. By right of the years of toil it was indisputably theirs. The simple justice of this was so evident to the Indian people that they had no thought of aggression by those who bought tracts of the neighboring property. At length the heirs of the first white owner sold a portion of their land to Stefano Bracchiglione, an Italian, who later conveyed a half interest in his property to his brother. This tract included the Indian plot. The Bracchigliones at once sent written notice to the Indians demanding them to quit the premises by a given date. Six weeks before that date, without giving the Indians time to make plans or preparation, the Bracchigliones entered the Indian premises and began tearing down fences.

Two of the Indians, Dan Ganor and his nephew, John Oliver, remonstrated with the Italians and a fight ensued in which Stefano Bracchiglione attacked and brutally beat Dan Ganor.

The Italian carried heavy wire pliers with which he had been removing the fence, but he maintains that he used only his fists in the attack.

Dr. W. O. Solomon, who attended Ganor, describes the wounds as follows: "Broken nasal bone; deep laceration one-half inch long over nasal bone and at sides of nose, as if made with rather a sharp-edged instrument, upper jaw bone broken; one jaw-tooth knocked out, and the socket of another broken out; about half a dozen deep cut wounds on the hairy part of the scalp."

Local papers, strongly favoring the Indians, made derisive comment on a fist that could inflict such injuries.

For a time Ganor was in a critical condition, but, due to a naturally strong constitution, he rallied, but was confined to bed for weeks.

There were grounds for both a civil and criminal suit. The District Attorney has so far failed to prosecute the criminal case.

J. W. Henderson, attorney for the Indian Board of Co-operation, has taken the case and will prosecute it as speedily as the routine of the courts will permit.



## INDIAN LORE FROM PREHISTORIC TO MODERN TIMES

By Ferona E. W. Colburn,  
President of League of American Pen Women

The day given over to the Arts and Crafts, Legends and Music of the Red Men by San Francisco Branch, League of American Pen Women, at the Fairmont Hotel, on Saturday, March 22nd, was an unusually scholarly affair. The Terrace Room was brilliantly lighted and made gay with an exhibition of prehistoric American textiles, and with modern basketry and rugs. The tables at which the tea guests were seated also carried the Indian motif in their decorations and color scheme.

A very interesting talk was given by Mrs. Edgar Phelps Lott, of Lima, Peru, on the textiles she had assisted in excavating in the ruins of Pachacamac, near Lima, Peru. This was followed by an analysis of prehistoric American designs by Miss Katherine M. Ball, Supervisor of Drawing in San Francisco High Schools. Miss Ball is an authority on prehistoric American design and spoke of the similarities between Indian and Japanese ornamentation. The ceremonial Zuni Indian Songs were well rendered by Miss Helen Colburn Heath, who was taught by the composer, the late Carlos Troyer, how to interpret the language and meaning of these songs.

Frederick Collett, of the Indian Board of Cooperation, told in a moving fashion the story of the Wintoon Indians and gave some very interesting legends concerning their heaven and how flowers came into California.

The entire program was listened to with close attention by the members and guests of the League. The writers present were asked to make Indian lore the motif of their poems and stories, thus making for a literature that shall be truly American as distinguished from European ideals.

### ASSEMBLY JOINT RESOLUTION No. 8

#### Relative to Needy Indians Within the State of California

Whereas there are within the borders of the State of California approximately twenty thousand Indians on land of little or no value, of whom at least four thousand are without any land or home, and furthermore, there are about four thousand Indian children of school age of whom two thousand five hundred are without adequate or any school facilities, and a considerable number of the Indian population are without necessary food, and medical attendance; and

Whereas the National Government through a duly authorized commission in the years one thousand eight hundred fifty-one and one thousand eight hundred fifty-two negotiated eighteen separate treaties with the Indians of this State, and secured the signatures of four hundred one Indian chiefs and headmen to said treaties, agreed to reserve for them in perpetuity about seven million five hundred thousand acres of land and to pay said Indians approximately one million eight hundred



# THE PULSE OF THE PACIFIC

(Continued from page 648)

*Sunday - April 1915.*

the fact must be plainly announced on large signs. A similar measure is pending before the Californian legislature.

The egg producers of the Pacific Coast were hit hard by the tariff which enabled speculators to buy up cheap Chinese eggs and import them in vast quantities. The recent rise in the price of cereals doubled the cost of chicken feed while the increasing imports helped to cut the price almost in half.

Both consumers and producers of fresh eggs will profit by the labeling of the globe-trotting egg.

Oregon likewise proceeded against Australian mutton and beef by requiring the labeling of imported meats.

## Why Indians Cause Trouble

**L**ATE in February an Indian uprising occurred in the southeast corner of Utah near the Colorado state line, in a region which lies more than a hundred miles from the nearest railroad. A Ute Indian, accused of having murdered a Mexican, resisted a marshal's posse and, surrounded by the faithful members of his little tribe, gave battle to the pursuers. One white man and several Indians, among them a woman and a child, were killed; quite a number of others were wounded.

The following letters may shed some light upon the causes of the uprising:

U. S. DEPARTMENT OF AGRICULTURE  
Forest Service,  
La Sal National Forest, Utah,  
Cottonwood Ranger Station.

November 14, 1913.

To whom it may concern:

No one has any right to trespass on the allotment allotted to Mancos Jim, although he be an Indian, any more than any other allotment, for as I have learned from the supervisor, H. A. Bergh, that the Forest Service had set aside the allotment for the said Mancos Jim and his little band of Indians, and all trespassers will be dealt with according to law.

In the last two weeks there have been several complaints of Bluff cattlemen driving their cattle upon the Mancos Jim allotment. It must cease, their practice of trespassing, or they may find themselves involved in a trespass suit in the Federal courts.

Very respectfully, CARL STOCKBRIDGE,  
Assistant Forest Ranger.

From this letter it is apparent that the white cattlemen of the district had little or no respect for the property rights of the race which once upon a time owned the entire country. It also shows that the Indians apparently did not seize their weapons from sheer cussedness, but that a long series of attacks and insults goaded them to armed resistance. This inference is borne out by the statements of Howard M. Patterson, a Presbyterian missionary among the Indians who, under date of February 19, accuses a wealthy cattleman of Bluff, Utah, of having wilfully and deliberately broken down the fences of Mancos Jim's allotment, damaging crops and pastures, in spite of the Forest Ranger's written request to respect the red man's rights. As to the causes which led to the uprising, Mr. Patterson writes:

"There is an Indian boy in this section who is charged with the killing of a Mexican in Colorado last summer. The Indian's father maintains the boy is innocent and refuses to give him up, but I honestly believe that if they are assured of a fair trial, there will be no trouble. I know the boy well, as he and his father come in to see me often. He is an extra good boy and the only son, and the family are strongly devoted to each other. If guilty, they all have suffered, and if not guilty, they should be freed from the awful suspense that hangs over them."

From the foregoing it is apparent that the cattlemen of southeastern Utah need the spiritual advice of a missionary far more than do the Indians among them. The episode is merely another incident in the long chain of wrongs inflicted by the white man upon the former owners of the soil.

## Clouds In the Far East

**B**LACK thunderheads are rising to the zenith above the China Sea. The Western powers being fully occupied in most earnest attempts to disembowel one another, Japan is making use of their pre-occupation to "save" the Chinese Republic from its ravishers. It was reported on March 10 that Japan had delivered an ultimatum threatening to use force unless her demands were complied with in three days, but the report apparently is merely a rumor. Having already obtained from



**END OF REEL.**  
**PLEASE**  
**REWIND.**